

*J. B. Cooke*

THE  
MEASURES  
AND  
OFFICES OF  
FRIENDSHIP:  
WITH  
RULES of conducting it.

To which are added,  
Two Letters written to persons  
newly changed in their Religion.

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*The second Edition.*

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By JER: TAYLOR D. D.

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Dion, Orat. i. de Regno.

Οπόσους ἀν τις γε κακίημένος επωρετος  
τοσύλοις μὲν ὄφθαλμοῖς ἀ δε βλέπει.

---

L O N D O N

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A  
DISCOURSE  
OF THE  
Nature and Offices  
OF  
FRIENDSHIP.

*In a Letter to the most  
Ingenious and Excellent  
M. K. P.*

---

MADAM,



He wise Benesirach advised that we should not consult with a woman concerning her of whom she is jealous, nei-

ther with a coward in matters of warre, nor with a merchant concerning exchange; and some other instances he gives of interested persons, to whom he would not have us hearken in any matter of Counsel. For where ever the interest is *secular or vicious*, there the bias is not on the side of *truth or reason*, because *these* are seldom serv'd by profit and low regards. But to consult with a friend in the matters of friendship is like consulting with a spirituall person in Religion ; they who understand the secrets of Religion, or the interior beauties of friendship are the fittest to give answers in all inquiries concerning the respective subjects ; because *reason and experience* are on the side of *interest* ; and

and that which in friendship is most *pleasing* and most *useful*, is also most *reasonable* and most *true*; and a friends fairest interest is the best measure of the conducting friendships: and therefore you who are so eminent in friendships could also have given the best answer to your own inquiries, and you could have trusted your own reason; because it is not onely greatly instructed by the direct notices of things, but also by great experience in the matter of which you now inquire.

But because I will not use any thing that shall look like an excuse, I will rather give you such an account which you can easily reprove, then by declining your commands, seem more safe in my prudence, then

*A Discourse of the Nature  
open and communicative in my  
friendship to you.*

You first inquire how far a  
Dear and a perfect friendship is  
authoriz'd by the principles of  
Christianity?

To this I answer; That the  
word [*Friendship*] in the sense  
we commonly mean by it, is  
not so much as named in the  
New-Testament; and our Re-  
ligion takes no notice of it. You  
think it strange; but read on  
before you spend so much as  
the beginning of a passion or a  
wonder upon it. There is men-  
tion of [*Friendship with the  
world,*] and it is said to be *en-  
mity with God*; but the word is  
nowhere else named, or to any  
other purpose in all the New  
Testament. It speaks of Friends  
often; but by friends are meant  
our

and measures of Friendship. 9

our acquaintance, or our Kindred, the relatives of our family or our fortune, or our sect; something of society, or something of kindness there is in it; a tenderness of appellation and civility, a relation made by gifts, or by duty, by services and subjection; and I think, I have reason to be confident, that the word *friend* (speaking of humane intercourse) is no other-wayes used in the Gospels or Epistles, or Acts of the Apostles: and the reason of it is, the word *friend* is of a large signification; and means all relations and societies, and whatsoever is not *enemy*; but by *friendships*, I suppose you mean, the greatest love, and the greatest usefulness, and the most open communication, and the noblest

## 6. The measures and

sufferings, and the most exemplar  
faithfulness, and the severest  
truth, and the heartiest counsel,  
and the greatest union of minds, of  
which brave men and women  
are capable. But then I must tell  
you that Christianity hath new  
christened it, and calls this *Char-  
ity*. The Christian knowes no  
enemy he hath; that is, though  
persons may be injurious to  
him, and unworthy in them-  
selves, yet he knowes none  
whom he is not first bound to  
forgive, which is indeed to make  
them on his part to be no en-  
emies, that is, to make that the  
word *enemy* shal not be perfect-  
ly contrary to *friend*, it shall not  
be a relative term, and signifie  
something on each hand, a *rela-  
tive* and a *correlative*; and then  
he knows none whom he is not  
bound

bound to love and pray for , to treat kindly and justly, liberally and obligingly. Christian Charity is Friendship to all the world ; and when Friendships were the noblest things in the world, Charity was little, like the Sun drawn in at a chink, or his beams drawn into the centre of a Burning-glassse ; but Christian charity is Friendship, expanded like the face of the Sun when it mounts above the Eastern hills : and I was strangely pleas'd when I saw something of this in C I C E R O ; for I have been so push'd at by herds and flocks of people that follow any body that whistles to them, or drives them to pasture , that I am grown afraid of any Truth that seems chargeable with singularity : but

12 A Discourse of the Nature  
but therefore I say, glad I was  
when I saw Lelius in Cicerio di-  
scourse thus: *Amicitia ex in-*  
*finitate generis humani quam con-*  
*ciliavit ipsa natura, contracta res*  
*est, & adducta in angustum; ut*  
*omnis charitas, aut inter duos, aut*  
*inter paucos jungeretur.* Nature  
hath made friendships, and soci-  
eties, relations and endear-  
ments; and by something or  
other we relate to all the  
world; there is enough in eve-  
ry man that is willing, to make  
him become our friend; but  
when men contract friend-  
ships, they inclose the Com-  
mons; and what Nature inten-  
ded should be every mans, we  
make proper to two or three.  
Friendship is like rivers and the  
strand of seas, and the ayre,  
common to all the world; but  
Ty-

Tyrants, and evil customes, wars, and want of love have made them proper and peculiar. But when Christianity came to renew our nature, and to restore our lawes, and to increase her priviledges, and to make her aptnesse to become religion, then it was declared that our friendships were to be as universal as our conversation ; that is, *actual* to all with whom we converse, and *potentially extended* unto those with whom we did not. For he who was to treat his enemies with forgivenesse and prayers, and love and beneficence was indeed to have no enemies, and to have all friends.

So that to your question, how far a Dear and perfect friendship is authoriz'd by the principles.

plexes of Christianity? The answer is ready and easie. It is warranted to extend to all Mankind; and the more we love, the better we are, and the greater our friendships are, the dearer we are to God; let them be as Dear; and let them be as perfect; and let them be as many as you can; there is no danger in it; onely where the restraint begins, there begins our imperfection; it is not ill that you entertain brave friendships and worthy societies: it were well if you could *love*, and if you could *benefit* all Mankind; for I conceive that is the summe of all friendships.

I confess this is not to be expected of us in this world; but as all our graces here are but im-

imperfect, that is, at the best, they are but tendencies to glory, so our friendships are imperfect too, and but beginnings of a celestial friendship, by which we shall love every one as much as they can be loved. But then so we must here *in our proportion*; and indeed that is it that can make the difference; we must be friends to all: That is, apt to doe good, loving them really, and doing to them all the benefits which we can, and which they are capable of. The Friendship is equall to all the World, and of it selfe hath no difference; but is differenced onely by accidents, and by the capacity or incapacity of them that receive it. *Nature and Religion* are the *bands*

16 A Discourse of the Nature  
bands of friendships; excellency  
and usefulness are its great in-  
dearments: society and neighbour-  
hood, that is, the possibilities and  
the circumstances of converse  
are the *determinations* and *actu-  
alities* of it. Now when men  
either are unnatural, or irreligious,  
they *will not* be friends; when they  
are neither excellent nor useful, *they are not worthy* to  
be friends; when they are stran-  
gers, or unknown, *they cannot be*  
*friends* actually and practically;  
but yet, as any man hath any  
thing of the good, contrary to  
those evils, so he can have and  
must have his share of friend-  
ship. For thus the Sun is the  
eye of the world; and he is in-  
different to the Negro, or the  
cold Russian, to them that dwel-  
under the line, and them that  
stand

and near the Tropicks, the calded Indian, or the poor boy that shakes at the foot of the Riphean hills; but the fluxures of the heaven and the earth, the onveniency of abode, and the approches to the North or South respectively change the manations of his beams; not that they doe not passe alwaies from him, but that they are not qually received below, but by periods and changes, by little inlets and reflections, they receive what they can; and some have onely a dark day and long night from him, snowes and white cattel, a miserable fe, and a perpetual harvest of Catarrhes and consumptions; poplexies and dead palfies, but some have splendid fires, & aromatick spices, rich wines, and

14 *The measures and  
and well digested fruits, greater  
wit and great courage; because  
they dwell in his eye, and look  
in his face, and are the Courtiers  
of the Sun, and wait upon him  
in his Chambers of the East.  
just so is it in friendships: some  
are worthy, and some are ne-  
cessary; some dwell hard by  
and are fitted for converse  
Nature joyns some to us, and  
Religion combines us with o-  
thers; society and accidents  
parity of fortune, and equal dis-  
positions do actuate our friend-  
ships: which of themselves and in  
their prime disposition are pre-  
pared for all Mankind according  
as any one can receive them.  
We see this best exemplified by  
two instances and expressions of  
friendships and charity: *viz* *ad  
Almes. and Prayers;* Every on  
that*

eat that needs relief is equally the  
use object of our charity ; but  
look though to all mankind in equal  
iers needs we ought to be alike in  
him charity ; yet we signify this se-  
st ; verally and by limits , and di-  
mestinct measures : the poor man  
ne that is near me, he whom I  
by meet, he whom I love, he  
e whom I fancy, he who did me  
and benefit, he who relates to my  
10 family, he rather then another,  
ts because my expressions being  
d infinite and narrow, and cannot  
nd extend to all in equal signifi-  
cations , must be appropriate to  
pre those whose circumstances best  
in fit me : and yet even to all I  
em give my almes : to all the world  
b that needs them ; I pray for all  
s o mankind, I am grieved at every  
viz sad story I hear ; I am troubled  
on when I hear of a pretty Bride  
tha mur-

20 *A Discourse of the Nature  
murdered in her bride-cham-  
ber by an ambitious and en-  
rag'd Rval ; I shed a tear when  
I am told that a brave King was  
mis-understood , then slander-  
ed, then imprisoned, and then  
put to death by evil men : and I  
can never read the story of the  
Parisian Massacre, or the Sicili-  
an Vespers, but my blood cur-  
dles, and I am disorder'd by  
two or three affections. A good  
man is a friend to all the world; but  
and he is not truly charitable  
that does not wish well, and do  
good to all mankind in what he  
can ; but though we must pray  
for all men, yet we say speciall  
Letanies for brave Kings and  
holy Prelates, and the wisest  
Guides of souls ; for our Bre-  
thren and Relations, our Wives  
and Children.*

The

The effect of this considera-  
tion is , that the Universall  
friendship of which I speak ,  
was not be *limited*, because we are  
so : In those things where we  
stand next to immensity and in-  
finity, as in good wishes and  
the orayers, and a *readinesse* to be-  
ciliate all mankind, in these our  
friendships must not be limit-  
ed ; but in other things which  
occur passe under our hand and eye,  
our voices and our material ex-  
changes ; our hands can reach  
no further but to our arms end,  
and our voices can but sound  
till the next air be quiet, and  
therefore they can have enter-  
and course but within the sphere of  
their own activity ; our needs  
and our conversations are ser-  
ved by a few, and they cannot  
reach to all ; where they can,  
they

18      *The measures and*  
they must ; but where it is im-  
possible it cannot be necessary. It  
must therefore follow, that our  
friendships to mankind may ad-  
mit variety as does our conver-  
sation ; and as by nature we are  
made *sociable* to all, so we are  
*friendly* ; but as all cannot actu-  
ally be of our society, so neither  
can all be admitted to a special  
actuall friendship ; Of some en-  
tercourses all men are capable  
but *not of all* ; Men can pray  
for one another, and abstain  
from doing injuries to all the  
world, and be desirous to do  
all mankind good, and love all  
men ; Now this friendship we  
must pay to all because we can  
but if we can do no more to all  
we must shew our readinesse to  
do more good to all by actually  
doing more good to all them to  
whom we can.

To

To some we can, and therefore there are nearer friendships than to others, according as there are natural or civil nearnesses, relations and societies; and as I cannot express all my friendships to all in equal measures and significations, then that is, as I cannot doe benefits equal to all alike: so neither am I tied even to love all alike: for although there is much reason to love every man; yet there are more stain reasons to love some than others, and if I must love because there is reason I should; then I must love more, where there is more reason; and where ther's a special affection & a great readiness to doe good and to delight in certain persons towards each other, there is that speciall charity and indearment which

24. A Discourse of the Nature  
which Philosophy calls friend-  
ships ; but our Religion calls  
*love* or *charity*. Now if the in-  
quiry be concerning this spe-  
ciall friendship. 1. *how it can be*  
*appropriate*, that is, who to be  
chosen to it ; 2. *how far it may*  
*extend* ; that is, with what ex-  
pressions signified ; 3. *how con-*  
*ducted* ? The answers will de-  
pend upon such considerations  
which will be neither uselesse  
nor unpleasant.

1. There may be a speciall  
friendship contracted for any  
speciall excellency whatsoever;  
because friendships are nothing  
but *love* and *society* mixt toge-  
ther ; that is, *a conversing with*  
*them whom we love* ; now for  
whatsoever we can love any  
one, for that we can be his  
friend ; and since every excel-  
lency

lency is a degree of amability, every such worthinesse is a just and proper motive of friendship, or loving conversation. But yet in these things there is an order and proportion. Therefore

2. A Good man is the best friend, and therefore soonest to be chosen, longer to be retain'd; and indeed never to be parted with, unlesse he cease to be that for which he was chosen.

Ταῦ δὲ ἄλλων ἀρετὴ ποιεῖ φίλον οὐκ  
ἀεὶς Θ.,

Μήποτε τὸν κακὸν ἀνδρα φίλον ποιεῖσθε  
ἐταιρεύειν.

Where vertue dwells there  
friendships make,  
But evill neighbourhoods for-  
sake.

But although vertue alone is the worthiest cause of amability, and can weigh down any one consideration ; and therefore to a man that is vertuous every man ought to be a friend; yet I doe not meane the severe, and philosophicall excellencies of some morose persons who are indeed wise unto themselves, and exemplar to others : by *vertue* here I doe not meane *justice* and *temperance*, *charity* and *devotion*; for these I am to love the man, but friendship is something more then that : *Friendship is the nearest love and the nearest society of which the persons are capable:* Now justice is a good entercourse for Merchants, as all men are that buy and sell ; and temperance makes a Man good company, and

and helps to make a wise man ; but a perfect friendship requires something else, these must be in him that is chosen to be my friend ; but for these I doe not make him my *privado* ; that is, my speciall and peculiar friend : but if he be *a good man*, then he is properly fitted to be my correlative in the noblest combination.

And for this we have the best warrant in the world : *For a just man scarcely will a man die* ; the Syriac interpreter reads it, *وَلَا يُمْسِي لِلْجُنُونِ* *for an unjust man scarcely will a man die* ; that is, a wicked man is at no hand fit to receive the expression of the greatest friendship ; but all the Greek copies that ever I saw, or read of, read it as we doe ; *for a righteous man or a just*.

just man, that is, justice and righteousness is not the nearest indearment of friendship; but for a good man some will even dare to die: that is, for a man that is sweetly disposed, ready to doe acts of goodness and to oblige others, to doe things usefull and profitable, for a loving man, a beneficent, bountifull man, one who delights in doing good to his friend, such a man may have the highest friendship; he may have a friend that will die for him. And this is the meaning of *Lælius*: Vertue may be despised, so may Learning and Nobility; at una est amicitia in rebus humanis de cuius utilitate omnes consentiunt: onely friendship is that thing, which because all know to be usefull and profitable,

table, no man can despise ; that is *χρησόλης*, or *ἀγαθότης*, goodness or beneficence makes friendships. For if he be a good man he will love where he is beloved, and that's the first tie of friendship.

Ἄλλης ἐφίλουσαν οὐαζοῦ.

That was the commendation  
of the bravest friendship in  
*Theocritus*,

They lov'd each other with a  
love

That did in all things equal  
prove.

—————  
Ἡρά τοτὲ θῆσαν  
Χευστῖος πάλαι ἀνδρες δὲ ἀπτισθάνοντες  
οἱ φιλιθεῖς

The world was under Saturns  
reign

26     *The measures and  
When he that lov'd was lov'd  
again.*

For it is impossible this neer-  
nesse of friendship can be where  
there is not mutuall love ; but  
this is secured if I choose a good  
man ; for he that is apt enough  
to begin alone, will never be  
behind in the relation and cor-  
respondency ; and therefore I  
like the Gentiles Let any well.

Ζευς μοι τῶν τε φίλων μοίν τισίν οἱ με  
φιλέντει  
Οὐδεὶς οἱ φιλέοντες, ἐπήρ οἴτον αἰτε-  
εῖσθαι

Let God give friends to me for  
my reward,  
Who shall my love with equal  
love regard ;  
Happy are they , who when  
they

they give their heart.

Find such as in exchange their  
own impart.

But there is more in it then  
this felicity amounts to. For  
*mens & ame the good man* is a pro-  
fitable, usefull person, and  
that's the band of an effective  
friendship. For I doe not think  
that friendships are Metaphy-  
fical nothings, created for con-  
templation, or that men or wo-  
men should stare upon each o-  
thers faces, and make dialogues  
of newes and prettinesses, and  
look babies in one anothers  
eyes. Friendship is the allay of  
our sorrowes, the ease of our  
passions, the discharge of our  
oppressions, the sanctuary to  
our calamities, the counsellour  
of our doubts, the clarity of our

*The measures and  
minds, the emission of our  
thoughts, the exercise and im-  
provement of what we medi-  
tate: And although I love my  
friend because he is worthy,  
yet he is not worthy if he can  
doe no good. I doe not speak  
of iaccidentall hinderances and  
m sfortunes by which the bra-  
vest man may become unable  
to help his Child; but of the  
naturall and artificiall capacities  
of the man. He onely is fit to  
be chosen for a friend, who can  
doe those offices for which  
friendship is excellent. For  
(mistake not) no man can be  
loved for himself; our per-  
fections in this world cannot  
reach so high; it is well if we  
would love God at that rate,  
and I very much fear, that if  
God did us no good, we might  
admire*

admire his Beauties, but we should have but a small proportion of love towards him ; and therefore it is, that God to endear *the obedience*, that is, *the love* of his servants, signifies what benefits he gives us, what great good things he does for us. *I am the Lord God that brought thee out of the land of Egypt: and does Job serve God for nought ? and he that comes to God, must believe that he is, and that he is a rewarder :* all his other greatnesses are objects of fear and wonder, it is his goodnessse that makes him lovely : and so it is in friendships. He onely is fit to be chosen for a friend who can give me counsel, or defend my cause, or guide me right, or relieve my need, or can and will, when I need it, doe me good : onely

this I adde : into the heaps of doing good, I will reckon [*loving me*] for it is a pleasure to be beloved ; but when his love signifies nothing but kissing my cheek, or talking kindly, and can goe no further, it is a prostitution of the bravery of friendship to spend it upon impertinent people who are (it may be) loads to their families , but can never ease my loads : but my friend is a worthy person when he can become to me instead of God, a guide or a support, an eye, or a hand ; a staffe, or a rule : There must be in friendship something to distinguish it from a Companion, and a Countryman, from a School-fellow or a Gossip, from a Sweet-heart or a Fellow-traveller : Friendship may look

look in at any one of these doors , but it stayes not any where til it come to be the best thing in the world : and when we consider that one man is not better then another, neither towards God nor Man, but by doing better and braver things, we shall also see , that that which is most beneficent is also most excellent ; and therefore those friendships must needs be most perfect, where the friends can be most useful. For men cannot be useful but by worthinesses in the several instances : a fool cannot be relied upon for counsel ; nor a vicious person for the advantages of vertue, nor a beggar for relief, nor a stranger for conduct, nor a tatler to keep a secret, nor a pittiless person trust-  
ed

*The measures and*  
ed with my complaint, nor a covetous man with my childeſ fortune, nor a falſe person without a witneſſe, nor a ſuſpicioſus person with a priuate deſign; nor him that I fear with the treaſures of my love: But he that is wiſe and vertuous, riſh and at hand, cloſe and merciſull, free of his money and tenacioius of a ſecret, open and irgeňouſus, true and honest, is of himſelf an excellent man; and therefore fit to be lov'd; and he can do good to me in all capacities where I can need him, and therefore is fit to be a friend. I confeſſe we are forced in our friendſhips to abate ſome of theſe ingredients; but full meaſures of friendſhip, would have full meaſures of worthineſſe; and accor-

according as any defect is in the foundation ; in the relation also there may be imperfection : and indeed I shall not blame the friendship so it be worthy, though it be not perfect ; not onely because friendship is charity, which cannot be perfect here, but because there is not in the world a perfect cause of perfect friendship.

If you can suspect that this discourse can suppose friendship to be mercenary , and to be defective in the greatest worthinesse of it, which is to love our friend for our friends sake,I shall easily be able to defend my self ; because I speak of the election and reasons of choosing friends : after he is chosen do as nobly as you talke, and love as purely as you

you dream, and let your conversation be as metaphysical as your discourse, and proceed in this method, till you be confuted by experience ; yet till then , the case is otherwise when we speak of choo sing one to be my friend : He is not my friend till I have chosen him, or loved him ; and if any man enquires whom he shall choose or whom he should love, I suppose it ought not to be answered, that we should love him who hath least amability ; that we should choose him who hath least reason to be chosen : But if it be answered, he is to be chosen to be my friend who is most worthy in himself, not he that can do most good to me ; I say, here is a distinction but no difference ; for he is most

most worthy in himself who can do most good ; and if he can love me too, that is, if he will do me all the good he can, that I need , then he is my friend and he deserves it. And it is impossible from a friend to separate a will to do me good : and therefore I do not choose well, if I choose one that hath not power ; for if it may consist with the noblenesse of friendship to desire that my friend be ready to do me benefit or support, it is not sense to say, is is ignoble to desire he should really do it when I need, and if it were not for pleasure or profit, we might as well be without a friend as have him.

Among all the pleasures and profits, the *sensual pleasure* and the matter of money are the lowest

36 *The measures and  
lowest and the least ; and there-  
fore although they may some-  
times be used in friendship, and  
so not wholly excluded from  
the consideration of him that  
is to choose, yet of all things  
they are to be the least regar-  
ded.*

*'Επ τοῖς δὲ δευτέροις, χρημάτων κρί-  
ται φίλοι*

*When fortune frowns upon a  
man,  
A friend does more than mo-  
ney can.*

For there are besides these, many profits and many plea-  
sures ; and because these onely are sordid, all the other are no-  
ble and fair, and the expectati-  
ons of them no disparagements  
to the best friendships. For can  
any

any wise or good man be angry if I say, I choose this man to be my friend, because he is able to give me counsell, to restrain my wandrings, to comfort me in my sorrows ; he is pleasant to me in private, and usefull in publick ; he will make my joyes double, and divide my grief between himself and me : For what else should I choose ? For being a fool, and uselesse ; for a pretty face or a smooth chin ; I confesse it is possible to be a friend to one that is ignorant, and pitiable, handsome and good for nothing, that eats well, and drinks deep : but he cannot be a friend to me ; and I love him with a fondnesse or a pity, but it cannot be a noble friendship.

εκ οᾶ πόλεων καὶ τῆς καθ' ἡμέραν  
τρυφῆς

Ζητῶμεν δὲ πιστύσαμεν τὰ τὰ βία  
Πάλες; οὐ πεπιττὸν διστι τὸ ἔξευρη-  
κέναι

\*Αγαθὸς ἔκαστος οὖν οὐχι φίλος σκίνον  
said Menander.

By wine and mirth and every  
dayes delight

We choose our friends, to  
whom we think we might  
Our souls intrust; but fools are  
they that lend

Their bosome to the shadow of  
a friend.

Εἴδωλα καὶ μιμήματα φίλων. Plu-  
tarck calls such friendships, the  
Idols and Images of friendship.  
True and brave friendships are  
between worthy persons; and  
there is in Mankind no degree  
of

of worthinesse, but is alſo a degree of usefulness, and by every thing by which a man is excellent, I may be profited: and because those are the bravest friends which can beſt ſerve the ends of friendships, either we muſt ſuppoſe that friendships are not the greatest comforts in the world, or elſe we muſt ſay, he chooses his friend beſt, that chooses ſuch a one by whom he can receive the greatest comforts and aſſurances.

3. This being the meaſure of all friendships; they all partake of excellency, according as they are fitted to this meaſure: a friend may be counſelled well enough though his friend be not the wiſeſt man in the world, and he may be pleased in his ſociety though he be not the

the best natured man in the world ; but still it must be, that something excellent is, or is apprehended, or else it can be no worthy friendship ; because the choice is imprudent and foolish. Choose for your friend him that is wise and good, and secret and just, ingenuous and honest ; and in those things which have a latitude, use your own liberty ; but in such things which consist in an indivisible point, make no abatements : That is, you must not choose him to be your friend that is not honest and secret, just and true to a tittle ; but if he be wise at all, and usefull in any degree, and as good as you can have him, you need not be ashamed to own your friendships ; though sometimes you may be ashamed

ashamed of some imperfections  
of your friend.

4. But if you yet enquire further, whether fancy may be an ingredient in your choice? I answer, that fancy may minister to this as to all other actions in which there is a liberty and variety; and we shall find that there may be peculiarities and little partialities, a *friendship, improperly so called,* entring upon accounts of an innocent passion and a pleas'd fancy; even our Blessed Saviour himself loved Saint *John* and *Lazarus* by a speciall love, which was signified by special treatments; and of the young man that spake well and wisely to Christ, it is affirmed, *Jesus loved him:* that is, he fancied the man, and his soul had a certain

tain cognation and similitude  
of temper and inclination. For  
in all things where there is a la-  
titude, every faculty will en-  
deavour to be pleased, and  
sometimes the meanest persons  
in a house have a festival; even  
sympathies and naturall incli-  
nations to some persons, and a  
conformity of humours, and  
proportionable loves, and the  
beauty of the face, and a witty  
answer may first strike the flint  
and kindle a spark, which if it  
falls upon tender and compliant  
natures may grow into a flame;  
but this will never be maintaine-  
de at the rate of friendship, un-  
less it be fed by pure materials,  
by worthinesses which *are the food*  
*of friendship*: where these are not,  
men and women may be plea-  
sed with one anothers compa-  
ny,

ny, and lie under the same roof, and make themselves companions of equall prosperities, and humour their friend ; but if you call this friendship, you give a sacred name to humour or fancy ; for there is a Platonic friendship as well as a Platonic love ; but they being but the Images of more noble bodies are but like tinsell dressings, which will shew bravely by candle-light, and do excellently in a mask, but are not fit for conversation, and the material entercourses of our life. These are the prettinesses of prosperity and good natured wit ; but when we speak of friendship, which is the best thing in the world (for it is love and beneficence ; it is charity that is fitted for society) we

we cannot suppose a brave pile  
should be built up with no-  
thing ; and they that build Ca-  
stles in the aire, and look upon  
friendship, as upon a fine Ro-  
mance, a thing that pleases the  
fancy, but is good for nothing  
else, will do well when they  
are asleep, or when they are  
come to Elysium ; and for  
ought I know in the mean time  
may be as much in love with  
*Mandana* in the *Grand Cyrus*, as  
with the *Infanta of Spain*, or  
any of the most perfect beau-  
ties and real excellencies of the  
world : and by dreaming of per-  
fect and abstracted friendships,  
make them so immateriall that  
they perish in the handling and  
become good for nothing.

But I know not whither I  
was going ; I did onely mean  
to

to say that because friendship is that by which the world is most blessed and receives most good, it ought to be chosen amongst the worthiest persons, that is, amongst those that can doe greatest benefit to each other; and though in equal worthinesse I may choose by my eye, or ear, that is, into the consideration of the essential I may take in also the accidental and extrinfick worthinesses ; yet I ought to give every one their just value ; when the internal beauties are equal, these shall help to weigh down the scale, and I will love a worthy friend that can delight me as well as profit me, rather then him who cannot delight me at all, and profit me *no more* ; but yet I will not weigh the gayest

C flowers,

flowers, or the wings of butterflies against wheat ; but when I am to choose wheat, I may take that which looks the brightest : I had rather see Thyme and Roses, Marjoram and July-flowers that are fair and sweet and medicinal , then the prettiest Tulips that are good for nothing : And my Sheep and Kine are better servants then Race-horses and Greyhounds : And I shall rather furnish my Study with *Platarch* and *Cicero*, with *Livy* and *Polybius*, then with *Cassandra & Ibrahim Bassa*; and if I doe give an houre to these for divertisement or pleasure, yet I will dwell with them that can instruct me, and make me wise and eloquent, severe and usefull to my self & others. I end this with the saying of

*Laelius*

*Lælius in Cicero: Amicitia non debet consequi utilitatem, sed amicitiam utilitas.* When I choose my friend, I wil not stay till I have received a kindnesse; but I will choose such an one that can doe me many if I need them: But I mean such kindnesses which make me wiser, and which make me better; that is, I will when I choose my friend, choose him that is the bravest, the worthiest and the most excellent person: and then your first Question is soon answered; to love such a person and to contract such friendships is just so authorized by the principles of Christianity, as it is warranted to love wisdome and vertue, goodness & beneficence, and all the imprestes of God upon the spirits of brave men.

2. The next inquiry is *how far it may extend?* That is, by what expressions it may be signified? I find that *David* and *Jonathan* loved at a strange rate; they were both good men; though it happened that *Jonathan* was on the obliging side; but here the expressions were; *Jonathan* watched for *Davids* good; told him of his danger, and helped him to escape; took part with *Davids* innocence against his Fathers malice and injustice; and beyond all this, did it to his own prejudice; and they two stood like two feet supporting one body; though *Jonathan* knew that *David* would prove like the foot of a Wrestler, and would supplant him, not by any unworthy or unfriendly action, but

but it was from God ; and he gave him his hand to set him upon his own throne.

We find his parallels in the Gentile stories : young *Athenodorus* having divided the estate with his Brother *Xenon* ; divided it again when *Xenon* had spent his own share ; and *Lucullus* would not take the Consulship till his younger brother had first enjoyed it for a year ; but *Pollux* divided with *Castor* his immortality ; and you know who offer'd himself to death being pledge for his friend ; and his friend by performing his word rescued him as bravely : and when we find in Scripture that *for a good man some will even dare to die* ; and that *Aquila* and *Priscilla* laid their necks down for S. *Paul* ; and

the *Galatians* would have given him their very eyes, that is, every thing that was most dear to them, and some others were neer unto death, for his sake ; and that it is a precept of Christian charity, to lay down our lives for our brethren, that is, those who were combined in a cause of Religion, who were united with the same hopes, and imparted to each other ready assistances, and grew dear by common sufferings , we need enquire no further for the expressions of friendships : *Greater love then this hath no man, then that he lay down his life for his friends* ; and this we are oblig'd to do in some Cases for all Christians ; and therefore we may doe it for those who are to us in this present and imperfect state

state of things, that which all the good men and women in the world shall be in Heaven, that is, in the state of perfect friendships. This is the biggest; but then it includes and can suppose all the rest; and if this may be done for all, and in some cases must for any one of the multitude, we need not scruple whether we may doe it for those who are better then a multitude. But as for the thing it self, it is not easily and lightly to be done; and a man must not die for humour, nor expend so great a Jewel for a trifle: μόλις  
ἀνεπίευσαμεν εἰδότες ἐπ' ὑδρεὺς λο-  
σιτελῆ παραράθωμα γεννοῦμενοι: said *Philo*; we will hardly die when it is for nothing, when no good, no worthy end is served, and become a Sacrifice to redeem a

foot-boy. But we may not give our life to redeem another: unlesse i. The party for whom we die be a worthy and an useful person; better for the publick, or better for Religion, and more useful to others then my self. Thus *Ribischius* the German died bravely when he became a Sacrifice for his Master, *Maurice Duke of Saxony*; Covering his Masters body with his own, that he might escape the furie of the Turkish Soldiers. *Succurram perituro, sed ut ipse non peream, nisi si futurus ero magni hominis, aut magna rei merces*, said *Seneca*. I will help a dying person if I can; but I will not die my self for him, unlesse by my death I save a brave man, or become the price of a great thing; that is, I will die for

for a Prince, for the republick, or to save an Army, as *David* expos'd himself to combat with the Philistin for the redemption of the host of Israel: and in this sense, that is true; *Praestat ut perreat unus, quam unitas*, better that one perish than a multitude. 2. A man dies bravely when he gives his temporall life to save the soul of any single person in the Christian world. It is a worthy exchange, & the glorification of that love by which Christ gave his life for every soul. Thus he that reproves an erring Prince wisely and necessarily, he that affirms a fundamental truth, or stands up for the glory of the Divine attributes, though he die for it, becomes a worthy sacrifice. 3. These are duty, but it may be heroick and full of

Christian bravery, to give my life to rescue a noble and a brave friend ; though I my self be as worthy a man as he ; because the preference of him is an act of humility in me ; and of friendship towards him ; *Humility* and *Charity* making a pious difference where *art* and *nature* have made all equall.

Some have fancied other measures of treating our friends. One sort of men say that we are to expect that our friends should value us as we value our selves : which if it were to be admitted , will require that we make no friendships with a proud man ; and so far indeed were well ; but then this proportion does exclude some humble men who are most to be valued, and the rather because

cause they undervalue themselves.

Others say that a friend is to value his friend as much as his friend values him ; but neither is this well or safe, wise or sufficient ; for it makes friendship a meer bargaine , and is something like the Countrey weddings in some places where I have been ; where the bridegroom and the bride must meet in the half way, and if they fail a step, they retire and break the match : It is not good to make a reckoning in friendship ; that's merchandise, or it may be gratitude, but not noble friendship ; in which each part strives to out-do the other in significations of an excellent love : And amongst true friends there is no fear of losing anything.

But

But that which amongst the old Philosophers comes nearest to the right, is that we love our friends as we love our selves. If they had meant it as our Blessed Saviour did, of that generall friendship by which we are to love all mankind, it had been perfect and well; or if they had meant it of the inward affection, or of outward justice; but because they meant it of the most excellent friendships, and of the outward significations of it, it cannot be sufficient: for a friend may and must sometimes do more for his friend then he would do for himself. Some men will perish before they will begge or petition for themselves to some certaine persons; but they account it noble

noble to do it for their friend, and they will want rather then their friend shall want ; and they will be more earnest in praise or dispraise respectively for their friend then for themselves. And indeed I account *that* one of the greatest demonstrations of reall friendship is, that a friend can really endeavour to have his friend advanced in honour, in reputation, in the opinion of wit or learning before himself.

Martial. *Aurum & opes, & rura  
1.8.c.p. 1.8. frequens donabit amicus :  
Qui velit ingenio cedere rarus  
erit.*

*Sed tibi tantus inest veteris respe-  
ctus amici,  
Carior ut mea sit quam tua fama  
tibi.* Lands

Lands, gold and trifles many  
give or lend ;  
But he that stoops in fame is a  
rare friend :  
In friendships orbe thou art the  
brightest star,  
Before thy fame mine thou  
preferrest far.

But then be pleased to think  
that therefore I so highly va-  
lue this signification of friend-  
ship, because I so highly value  
humility. Humility and Cha-  
rity are the two greatest graces  
in the world ; and these are the  
greatest ingredients which con-  
stitute friendship and expresse  
it.

But there needs no other mea-  
sures of friendship , but that it  
may be as great as you can ex-  
presse.

presse it; beyond death it cannot go, to death it may, when the cause is reasonable and just, charitable and religious: and yet if there be any thing greater then to suffer death (and pain and shame to some are more insufferable) a true and noble friendship shrinks not at the greatest trials.

And yet there is a limit even to friendship. It must be as great as our friend fairly needs in all things where we are not tied up by a former duty, to God, to our selves, or some pre-obliging relative. When *Pollux* heard somebody whisper a reproach against his Brother *Castor*, he killed the flanderer with his fist: that was a zeal which his friendship could not warrant. *Nulla est excusatio*

60      *The measures and  
tio si amici causâ peccaveris*, said  
**Cicero.** No friendship can ex-  
cuse a sin: And thisthe braver  
Romans instanced in the matter  
of duty to their Countrey. It  
is not lawful to fight on our  
friends part against our Prince  
or Countrey; and therefore  
when *Caius Blosius* of *Cuma* in  
the sedition of *Gracchus* appea-  
red against his Countrey, when  
he was taken he answered, that  
he loved *Tiberius Gracchus*  
so dearly, that he thought  
fit to follow him whithersoe-  
ver he led; and begg'd par-  
don upon that account. They  
who were his Judges were so  
noble, that though they knew  
it no fair excuse: yet for the  
honour of friendship they did  
not directly reject his motion:  
but put him to death, because  
he

he did not follow, but led on *Gracchus*, and brought his friend into the snare: For so they preserved the honours of friendship on either hand, by neither suffering it to be sullied by a foul excuse, nor yet rejected in any fair pretence. A man may not be perjured for his friend. I remember to have read in the History of the Low-countryes, that *Grimston* and *Redhead*, when *Bergenapzoom* was besieged by the Duke of *Parma*, acted for the interest of the Qu<sup>o</sup>: of *Englands* forces a notable design; but being suspected and put for their acquittance to take the Sacrament of the Altar, they dissembled their persons, and their interest, their design & their religion, and did for

for the Queens service (as one  
wittily wrote to her) give not  
onely their bodies but their  
souls, and so deserved a reward  
greater then she could pay  
them: I cannot say this is a  
thing greater then a friendship  
can require, for it is not great  
at all, but a great villany, which  
hath no name, and no order in  
worthy entercourses; and no  
obligation to a friend can reach  
as high as our duty to God:  
And he that does a base thing  
in zeal for his friend, burns the  
golden thred that ties their  
hearts together; it is a *conspira-*  
*cacy*, but no longer *friendship*.  
And when *Cato* lent his wife to  
*Hortensius*, and *Socrates* lent his  
to a merry Greek, they could  
not amongst wise persons ob-  
tain so much as the fame of be-  
ing.

ing worthy friends , neither could those great Names legitimate an unworthy action under the most plausible title.

It is certain that amongst friends their estates are common ; that is, by whatsoever I can rescue my friend from calamity, I am to serve him, or not to call him friend ; there is a great latitude in this, and it is to be restrained by no prudence, but when there is on the other side a great necessity neither vicious nor avoidable : A man may choose whether he will or no ; and he does not sin in not doing it, unless he have bound himself to it : *But certainly friendship is the greatest band in the world,* and if he have professed a great friendship, he hath a very great obligation to.

64     *The measures and  
to doe that and more ; and he  
can no wayes be disobliged but  
by the care of his Naturall re-  
lations.*

I said, [*Friendship is the greatest bond in the world,*] and I had reason for it, for it is all the bands that this world hath ; and there is no society, and there is no relation that is worthy, but it is made so by the communications of friendship, and by partaking some of its excellencies. For friendship is a transcendent, and signifies as much as *Unity* can meane, and every consent, and every pleasure, and every benefit, and every society is the Mother or the Daughter of friendship. Some friendships are made by *nature*, some by *contract*, some by *interest*, and some by *souls*.

And

And in proportion to these wayes of Uniting, so the friendships are greater or lesse, vertuous or naturall, profitable or holy, or all this together. Nature makes excellent friendships, of which we observe something in social plants ; growing better in each others neighbourhood then where they stand singly : And in animals it is more notorious, whose friendships extend so far as to herd and dwell together, to play, and feed, to defend and fight for one another, and to cry in absence, and to rejoice in one anothers presence. But these friendships have other names lesse noble , they are *sympathy*, or they are *instinct*. But if to this naturall friendship there be reason superadded, some-

*The measures and*  
something will come in upon  
the stock of reason which will  
ennoble it ; but because no Ri-  
vers can rise higher then Foun-  
tains, reason shall draw out all  
the dispositions which are in  
Nature and establish them into  
friendships, but they cannot  
surmount the communications  
of Nature ; Nature can make  
no friendships greater then her  
own excellencies. Nature is the  
way of contracting necessary  
friendships : that is, by nature  
such friendships are contracted  
without which we cannot live,  
and be educated, or be well, or  
be at all. In this scene, that of  
Parents and Children is the  
greatest, which indeed is begun  
in nature, but is actuated by  
society and mutuall endear-  
ments. For Parents love their  
Chil-

Children because they love themselves, Children being but like emissions of water, symbolicall, or indeed the same with the fountaine ; and they in their posterity see the images and instruments of a civil immortality ; but if Parents and Children do not live together, we see their friendships and their loves are much abated, and supported onely by fame and duty, by customes and religion, which to nature are but artificial pillars, and make this friendship to be complicated, and to passe from its own kind to another. That of Children to their Parents is not properly friendship, but gratitude and interest, and religion, and whatever can supervene of the nature of friendship

ship comes in upon another account ; upon society and worshynesse and choice.

This relation on either hand makes great Dearnesses : But it hath speciall and proper significations of it, and there is a speciall duty incumbent on each other respectively. This friendship and social relation is not equall , and there is too much authority on one fide, and too much fear on the other to make equal friendships ; and therefore although this is one of the kinds of friendship, that is of a social and relative love and conversation , yet in the more proper use of the word ; [Friendship] does doe some things which Father and Son doe not ; I instance in the free and open communicating counsels,

selves, and the evennesse and pleasantnesse of conversation ; and consequently the significations of the paternal and filial love as they are divers in themselves and unequal, and therefore another kind of friendship then we meane in our inquiry ; so they are such a duty which no other friendship can annul : because their mutual duty is bound upon them by religion long before any other friendships can be contracted ; and therefore having first possession must abide for ever. The duty and love to Parents must not yeild to religion , much lesse to any new friendships : and our Parents are to be preferred before the Corban ; and are at no hand to be laid aside but when they engage a-

70      *The measures and*  
against God : That is, in the  
rights which this relation and  
kind of friendship challenges as  
its propriety, it is supreme and  
cannot give place to any other  
friendships ; till the Father  
gives his right away, and God  
or the Lawes consent to it ; as  
in the case of marriage, eman-  
cipation, and adoption to ano-  
ther family : in which cases  
though love and gratitude are  
still obliging, yet the societies  
and duties of relation are very  
much altered, which in the  
proper and best friendships can  
never be at all. But then this  
also is true : that the social re-  
lations of Parents and Children  
not having in them all the ca-  
pacities of a proper friendship,  
cannot challenge all the signifi-  
cations of it : that is, it is no  
pre-

prejudice to the duty I owe there, to pay all the dearnesses which are due here, and to friends there are some things due which the other cannot challenge: I meane, *my secret*, and *my equal conversation*, and the pleasures and interests of these, and the consequents of all.

Next to this is the society and dearnesse of Brothers and Sisters: which usually is very great amongst worthy persons; but if it be considered what it is in it self, it is but very little; there is very often a likenesse of naturall temper, and there is a social life under the same roof, and they are commanded to love one another, and they are equals in many instances, and are endeared by conver-

72. *The measures and  
sation when it is merry and  
pleasant, innocent and simple,  
without art and without design.  
But Brothers passe not into  
noble friendships upon the  
stock of that relation: they  
have fair dispositions and ad-  
vantages, and are more easie  
and ready to ferment into the  
greatest dearnesses, if all things  
else be answerable. Nature dis-  
poses them well towards it, but  
in this inquiry if we aske what  
duty is passed upon a Brother  
to a Brother even for being so:  
I answer, that religion and our  
parents and God and the lawes  
appoint what measures they  
please; but nature passes but  
very little, and friendship leise;  
and this we see apparently in  
those Brothers who live a sun-  
der, and contract new relations,  
and*

and dwell in other societies : There is no love, no friendship without the enter course of conversation : Friendships indeed may last longer then our abode together, but they were first contracted by it, and established by pleasure and benefit, and unlesse it be the best kind of friendship (which that of Brothers in that meer capacity is not) it dies when it wants the proper nutriment and support : and to this purpose is that which was spoken by Solomon : [better is a neighbour that Prov. is near, then a Brother that 27.10. is far off :] that is, although ordinarily, Brothers are first possessed of the entries and fancies of friendship , because they are of the first societies and conversations , yet when

The measures and  
that ceases and the Brother  
goes away, so that he does no  
advantage, no benefit of enter-  
course ; the neighbour that  
dwells by me, with whom if I  
converse at all, either he is my  
enemy and does, and receives  
evill ; or if we converse in wor-  
thinesses and benefit and plea-  
sant communication, he is bet-  
ter in the lawes and measures  
of friendship then my distant  
Brother. And it is observable  
that [Brother] is indeed a word  
of friendship and charity and of  
mutual endearment, and so is a  
title of the bravest society ; yet  
in all the Scripture there are no  
precepts given of any duty and  
comport which Brothers, that  
is, the descendants of the same  
parents are to have one towards  
another in that capacity, and it  
is

is not because their nearnesse is such that they need none: For parents & children are neeter, and yet need tables of duty to be deseribed ; and for Brothers, certainly they need it infinitely if there be any peculiar duty ; *Cain* and *Abel* are the great probation of that, and you know who said,

*Fratrum quaque gratia rara est.*

It is not often you shall see  
Two Brothers live in amity.

But the Scripture which often describes the duty of Parents and Children, never describes the duty of Brothers; except where by *Brethren* are meane all that part of mankind who are tied to us by any vicinity

76 *The measures and  
and indearment of religion or  
country, of profession and fa-  
mily, of contract or society, of  
love and the noblest friend-  
ships ; the meaning is, that  
though fraternity alone be the  
endearment of some degrees of  
friendship, without choice and  
without excellency ; yet the  
relation it self is not friendship,  
and does not naturally infer it,  
and that which is procured by  
it, is but limited and little ; and  
though it may passe into it, as  
other conversations may, yet  
the friendship is accidental to  
it, and enters upon other ac-  
counts, as it does between  
strangers ; with this onely dif-  
ference that Brotherhood does  
oftentimes assist the valuation  
of those excellencies for which  
we entertain our friendships.*

Fra-

Fraternity is the opportunity and the preliminary dispositions to friendship, and no more. For if my Brother be a fool or a vicious person, the love to which nature and our first conversation disposes me, does not end in friendship, but in pity and fair provisions, and assistances ; which is a demonstration that Brotherhood is but the inclination and addresse to friendship ; and though I will love a worthy Brother more then a worthy stranger ; if the worthinesse be equal, because the relation is something, and being put into the scales against an equal worthiness must needs turn the ballance, as every grain will do in an even weight ; yet when the relation is all the worthinesse that is pretended,,

78. *The measures and*  
it cannot stand in competition  
with a friend : for though a  
*friend-Brother* is better then a  
*friend-stranger*, where the friend  
is equal, but the Brother is not :  
yet a Brother is not better then  
a friend ; but as *Solomons ex-*  
*pression* is [there is a friend  
that is better then a Brother,]  
and to be born of the same pa-  
rents is so accidental and ex-  
trinsic to a mans pleasure or  
worthinesse, or spiritual advan-  
tages, that though it be very  
pleasing and usefull that a Bro-  
ther should be a friend, yet it  
is no great addition to a friend  
that he also is a Brother : there  
is something in it, but not  
much. But in short, the case is  
thus. The first beginnings of  
friendship serve the necessities ;  
but choice and worthinesse are  
the

the excellencies of its endearment and its bravery ; and between a Brother that is no friend, and a friend that is no Brother, there is the same difference as between the disposition, and the act or habit : a Brother if he be worthy is the readiest and the nearest to be a friend, but till he be so, he is but the twi-light of the day, and but the blossome to the fairest fruit of Paradise. A Brother does not always make a friend, but a friend ever makes a Brother and more : And although nature sometimes finds the tree, yet friendship engraves the Image ; the first relation places him in the garden, but friendship sets it in the Temple, and then only it is venerable and sacred : and so is Brotherhood.

hood when it hath the soul of friendship.

So that if it be asked which are most to be valued, Brothers or friends ; the answer is very easie; Brotherhood is or may be one of the kinds of friendship, and from thence onely hath its value, and therefore if it be compared with a greater friendship must give place : But then it is not to be asked which is to be preferred, a *Brother* or a *Friend*, but which is the better friend ; *Memnon* or my *Brother*? For if my Brother sayes I ought to love him best, then

\* *ut praestis  
Pygaden, aliquis  
mihi praestet o-  
testem.*

Hoc non sit  
verbis, Mgrce  
ut amoris, amz.  
Mat. I. 6. cp. II.  
Loon

he ought to love me best ; \* if he does, then there is a great friendship, and he possibly is to be preferred ; if he

he can be that friend which he pretends to be, that is, if he be equally worthy: but if he sayes, I must love him onely because he is my Brother, whether he loves me or no, he is ridiculous; and it will be a strange relation which hath no correspondent: but suppose it; and adde this also, that I am equally his Brother as he is mine, & then he also must love me whether I love him or no; and if he does not, he sayes, I must love him though he be my Enemy; and so I must; but I must not love my Enemy though he be my Brother more then I love my Friend; and at last if he does love me for being his Brother, I confesse that this love deserves love again; but then I consider, that he loves me upon

82 *The measures and*  
an incompetent reason: for he  
that loves me only because I  
am his Brother, loves me for  
that which is no worthinesse,  
and I must love him as much as  
that comes to, and for as little  
reason; unlesse this be added,  
that he loves me first: but  
whether choice and union of  
foots, and worthinesse of man-  
ners, and greatnesse of under-  
standing, and usefulness of con-  
versation, and the benefits of  
Counsel, and all those endear-  
ments which make our lives  
pleasant and our persons Dear,  
are not better and greater rea-  
sons of love and Dearnesse then  
to be born of the same flesh,  
I think amongst wise persons  
needs no great enquiry. For  
fraternity is but a Cognition of  
bodies, but friendship is an  
Union

Union of souls which are confederated by more noble ligatures. My Brother, if he be no more, shall have my hand to help him, but unlesse he be my friend too, he cannot challenge my heart: and if his being my friend be the greater nearnesse, then *friend* is more then *Brother*, and I suppose no man doubts but that *David* lov'd *Jonathan* far more then he lov'd his Brother *Eliab*.

One inquiry more there may be in this affair, and that is, whether a friend may be more then Husband or Wife; To which I answer, that it can never be reasonable or just, prudent or lawfull: but the reason is, because Marriage is the Queen of friendships, in which there is a communication of all that

*The measures and  
that can be communicated by  
friendship: and it being made  
sacred by vowes and love, by  
bodies and souls, by interest  
and custome, by religion and by  
layves, by common counsels,  
and common fortunes; it is  
the principal in the kind of  
friendship, and the measure of  
all the rest: And there is no  
abatement to this considera-  
tion, but that there may be  
some allay in this as in other  
lesser friendships by the incapa-  
city of the persons: if I have  
not chosen my friend wisely or  
fortunately, he cannot be the  
correlative in the best Union;  
but then the friend lives as the  
soul does after death, it is in the  
state of separation, in which the  
soul strangely loves the body  
and longs to be reunited, but  
the*

the body is an uselesse trunk  
and can do no ministeries to the  
soul ; which therefore prayes to  
have the body reformed and re-  
stored and made a brave and a  
fit companion : so must these  
best friends, when one is useless  
or unapt to the braveries of the  
princely friendship , they must  
love ever , and pray ever,  
and long till the other be per-  
fected and made fit ; in this  
case there wants onely the bo-  
dy, but the soul is still a rela-  
tive and must be so for ever.

A Husband and a Wife are  
the best friends, but they can-  
not alwayes signifie all that to  
each other which their friend-  
ships would ; as the Sunne  
shines not upon a Valley which  
sends up a thick vapour to  
cover his face ; and though  
his

his beams are eternall, yet the emission is intercepted by the intervening cloud. But however all friendships are but parts of this ; a man must leave Father and Mother and cleave to his Wife, that is [*the dearest thing in Nature is not comparable to the dearest thing of friendship :*] and I think this is argument sufficient to prove friendship to be the greatest band in the world ; Adde to this, that other friendships are parts of this, they are marriages too, leſſe indeed then the other, because they cannot, must not be all that endearment which the other is ; yet that being the principal, is the measure of the rest, and are all to be honoured by like dignities, and measured by the same rules, and conducted

ducted by their portion of the same Lawes : But as friendships are *Marriages* of the soul, and of fortunes and interests, and counfels ; so they are *brotherhoods* too ; and I often think of the excellencies of friendships in the words of *David*, who certainly was the best friend in the world [ *Ecce quam bonum & quam jacundum fratres habitare in unum :* ] It is good and it is pleasant that Brethren should live like friends, that is, they who are any wayes relative, and who are any wayes focial and confederate should also dwell in Unity and loving society, for that is the meaning of the word [Brother] in Scripture [ It was my Brother *Jonathan* ] said *David* ; such Brothers contracting such friendships are the beauties  
of

of society, and the pleasure of life, and the festivity of minds : and whatsoever can be spoken of love, which is Gods eldest daughter, can be said of vertuous friendships ; and though *Carneades* made an eloquent oration at *Rome* against justice, yet never saw a Panegyrick of malice , or ever read that any man was witty against friendship. Indeed it is probable that some men , finding themselves by the peculiarities of friendship excluded from the participation of those beauties of society which enamel and adorne the wise and the vertuous, might suppose themselves to have reason to speak the evil words of envy and detraction ; I wonder not for all those unhappy soules

soules which shall find heaven gates shut against them , will think they have reason to murmur and blaspheme : The similitude is apt enough , for that is the region of friend ship , and love is the light of that glorious Countrey , but so bright that it needs no Sun : Here we have fine and bright rayes of that Celestial flame , and though to all mankind the light of it is in some measure to be extended , like the treasures of light dwelling in the South , yet a little do illustrate and beautifie the North , yet some live under the line , and the beams of friendship in that position are imminent and perpendicular .

I know but one thing more in which the Communications of

of friendship can be restrained; and that is, in Friends and Enemies: *Amicus amici, amicus meus non est*: My friends friend is not alwayes my friend; nor his enemy mine; for if my friend quarrel with a third person with whom he hath had no friendships, upon the account of interest; if that third person be my friend, the nobleness of our friendships despises such a quarrel; and what may be reasonable in him, would be ignoble in me; sometimes it may be otherwise, and friends may marry one anothers loves and hatreds, but it is by chance if it can be just, and therefore because it is not alwayes right it cannot be ever necessary.

In all things else, let friendships be as high and expressive till

till they become an Union, or  
that friends like the Molionidæ  
be so the same that the flames  
of their dead bodies make but  
one Piramis ; no charity can  
be reproved, and such friend-  
ships which are more then sha-  
dows, are nothing else but the  
rayes of that glorious grace  
drawn into one centre , and  
made more active by the Uni-  
on ; and the proper significati-  
ons are well represented in the  
old Hieroglyphick , by which  
the ancients depicted friend-  
ship : “ In the beauties and  
“ strength of a young man ,  
“ bare-headed, rudely clothed,  
“ to signifie its activity, and la-  
“ stingness, readiness of action,  
“ and aptnesse to do service ;  
“ Upon the fringes of his gar-  
“ ment was written *Mors &*  
“ *vita,*

"vita, as signifying that in life  
"and death the friendship was  
"the same; on the forehead  
"was written Summer and  
"Winter, that is, prosperous  
"and adverse accidents and  
"states of life; the left arme  
"and shoulder was bare and na-  
"ked downe to the heart to  
"which the finger pointed, and  
"there was written longe &  
"*propè*: by all which we know  
that friendship does good far  
and neer: in Summer & Win-  
ter, in life and death, and knows  
no difference of state or acci-  
dent but by the variety of her  
services: and therefore ask no  
more to what we can be obli-  
ged by friendship; for it is e-  
very thing that can be honest  
and prudent, usefull and neces-  
sary.

For

For this is all the alloy of this Universality, we may do any thing or suffer any thing, that is wise or necessary, or greatly beneficial to my friend, and that *in any thing*, in which I am *perfect master* of my person and fortunes. But I would not in bra-very visite my friend when he is sick of the plague, unlesse I can do him good equall at least to my danger, but I will procure him Physicians and prayers, all the assistances that he can receive, and that he can desire, if they be in my power: and when he is dead, I will not run into his grave and be stifled with his earth; but I will mourn for him, and performe his will, and take care of his relatives, and do for him as if he were alive; and I think that

E is

94. The measures and  
is the meaning of that hard say-  
ing of a Greek Poet.

"Αὐτοις ἀλλίδοστι ἀπέρθενται  
ἰταῖς  
πλὴν τέτο πάντος χρήματος ἐσὶ κό-  
στο.

To me though distant let thy  
friendship flye,  
Though men be mortal, friend-  
ships must not die.  
Of all things else there's great  
satiety.

Of such immortal abstracted  
pure friendships indeed there is  
no great plenty, and to see bro-  
thers hate each other, is not so  
rare as to see them love at this  
rate. The dead and the absent  
have but few friends, say the  
Spaniards; but they who are the  
same

fame to their friend ~~anoteghter~~, when he is in another Countrey, or in another World, these are they who are fit to preserve the sacred fire for eternall sacrifices, and to perpetuate the memory of those exemplar friendships of the best men which have filled the world with history and wonder: for in no other sense but this, can it be true; that friendships are pure loves, regarding to doe good more then to receive it: He that is a friend after death, hopes not for a recompence from his friend, and makes no bargain either for fame or love; but is rewarded with the conscience and satisfaction of doing bravely: but then this is demonstration that they choose Friends best who take

persons so worthy that c in and will do so : This is the profit and usefulness of friendship ; and he that contracts such a noble Union, must take care that his friend be such who can and will ; but hopes that himselfe shall be first used, and put to act it : I will not have such a friendship that is good for nothing, but I hope that I shall be on the giving and assisting part ; and yet if both the friends be so noble and hope and strive to do the benefit, I cannot well say which ought to yield, and whether that friendship were braver that could be content to be unprosperous so his friend might have the glory of assisting him ; or that which desires to give assistances in the greatest measures of friendship :

but

but he that chooses a worthy friend that himself in the dayes of sorrow and need might receive the advantage, hath no excuse, no pardon, unlesse himself be as certain to do assistances when evil fortune shall require them. The summe of this answer to this enquiry I give you in a pair of Greek verses.

ψυχή θεοφόρη τῆς φίλως τιμᾶν θίλεται  
ἐν τοῖς κακοῖς γε τῆς φίλως ἀνεργάτες.

Friends are to friends as lesser Gods, while they Honour and service to each other pay.

But when a dark cloud comes,  
grudge not to lend  
Thy head, thy heart, thy fortune to thy friend.

3. The last inquiry is, how friendships are to be conducted? That is, what are the duties in presence and in absence; whether the friend may not desire to enjoy his friend as well as his friendship? The answer to which in a great measure depends upon what I have said already: & if friendship be a charity in society, and is not for contemplation and noise, but for materiall comforts and noble treatments and usages, this is no peradventure, but that if I buy land, I may eat the fruits, and if I take a house I may dwell in it; and if I love a worthy person, I may please my self in his society: and in this there is no exception, unlesse the friendship be between persons of a different sex: for then not onely the in-

terest of their religion, and the care of their honour, but the worthiness of their friendship requires that their intercourse be prudent and free from suspicion and reproch: and if a friend is obliged to bear a calamity, so he secure the honour of his friend, it will concerne him to conduct his intercourse in the lines of a vertuous prudence, so that he shall rather lose much of *his own comfort*, than the any thing of *her honour*; and in this case the noises of people are so to be regarded, that next to innocence they are the principall. But when by caution and prudence and severe conduct, a friend hath done all that he or she can to secure fame and honourable reports; after this, their noises are to be

despised ; they must not fright us from our friendships , nor from her fairest entercourses ; *I may lawfully pluck the clusters from my own vine, though he that walks by, calls me thief.*

But by the way (Madam) you may see how much I differ from the morosity of those Cynics who would not admit your sex into the communities of a noble friendship. I believe some Wives have been the best friends in the world ; and few stories can out-do the noblenesse and piety of that Lady that suck'd the poysonous, purulent matter from the wound of our brave Prince in the holy Land , when an Assasine had pierc'd him with a venom'd arrow ; and if it be told that women cannot retain counsell, and

and therefore can be no brave friends ; I can best confute them by the story of *Portia*, who being feartull of the weaknesse of her sex, stabb'd her self into the thigh to try how she could bear pain ; and finding her self constant enough to that sufferance , gently chid her *Brutus* for not daring to trust her , since now she perceived that no torment could wrest that secret from her , which she hoped might be intrusted to her. If there were not more things to be said for your satisfaction, I could have made it disputable whether have been more illustrious in their friendships men or women : I cannot say that Women are capable of all those excellencies by which

The measures and  
men can oblige the world; and  
therefore a female friend in  
some cases is not so good a  
counsellor as a wise man, and  
cannot so well defend my ho-  
nour; nor dispose of reliefs and  
assistances if she be under the  
power of another: but a wo-  
man can love as passionately,  
and converse as pleasantly, and  
retain a secret as faithfully, and  
be usefull in her proper mini-  
stries; and she can die for her  
friend as well as the bravest  
Roman Knight, and we finde  
that some persons have engag'd  
themselves as far as death up-  
on a less interest then all this  
amounts to: such were the  
*ευχωλιμαῖοι*, as the Greeks call  
them, the Devoti of a Prince or  
General, the Assassines amongst  
the Saracens, the Σανδεῖοι a-  
mongst

mongst the old *Galatians*: they did as much as a friend could do; and if the greatest services of a friend can be paid for by an ignoble price, we cannot grudge to vertuous and brave women that they be partners in a noble friendship, since their conversation and returns can adde so many moments to the felicity of our lives: and therefore, though a Knife cannot enter as farre as a Sword, yet a Knife may be more usefull to some purposes; and in every thing, except it be against an enemy. A man is the best friend in trouble, but a woman may be equall to him in the dayes of joy: a woman can as well increase our comforts, but cannot so well lessen our sorrows: and therefore we do not car-

ry women with us when we go to fight ; but in peaceful Cities and times, virtuous women are the beauties of society and the prettinesses of friendship. And when we consider that few persons in the world have all those excellencies by which friendship can be useful and illustrious, we may as well allow women as men to be friends ; since *they* can have all that which can be necessary and essential to friendships, and *these* cannot have all by which friendships can be accidentally improved ; in all some abatements will be made ; & we shall do too much honour to women if we reject them from friendships because they are not perfect : for if to friendships we admit imperfect men, because

no man is perfect: he that rejects women does find fault with them because they are not more perfect then men, which either does secretly affirm that they ought and can be perfect, or else it openly accuses men of injustice and partiality.

I hope you will pardon me that I am a little gone from my undertaking, I went aside to wait upon the women and to do countenance to their tender vertues: I am now return'd, and, if I were to doe the office of a guide to un instructed friends, would adde the particulars following: Madam, you need not read them now, but when any friends come to be taught by your precept and example how to converse in

106     *The measures and,*  
in the noblest conjurations, you  
may put these into better  
words and tell them

1. That the first law of friend-  
ship is, they must neither ask of  
their friend what is Undecent ;  
nor grant it if themselves be  
askt. For it is no good office  
to make my friend more viti-  
ous or more a fool ; I will re-  
strain his folly, but not nurse  
it ; I will not make my groom  
the officer of my lust and vani-  
ty. There are Villains who sell  
their souls for bread, that offer  
sin and vanity at a price : I  
should be unwilling my friend  
should know I am vicious ; but  
if he could be brought to mini-  
ster to it; he is not worthy to  
be my friend : and if I could of-  
fer it to him, I do not deserve  
to clasp hands with a vertuous  
person.

2. Let

2. Let no man choose him for his friend whom it shall be possible for him ever after to hate, for though the *society* may justly be interrupted, yet *love* is an immortal thing, and I will never despise him whom I could once think worthy of my *love*. A friend that proves not good is rather to be suffered, then any enmities be entertained: and there are some outer offices of friendship and little drudgeries in which the less worthy are to be employed, and it is better that he be below stairs then quite thrown out of doors.

3. There are two things which a friend can never pardon, a treacherous blow and the revealing of a secret, because these are against the Nature

ture of friendship ; they are the adulteries of it, and dissolve the Union ; and in the matters of friendship which is the marriage of souls ; these are the proper causes of divorce : and therefore I shall adde this only, that *secrecy* is the *chastity of friendship*, and the publication of it is a prostitution and direct debauchery ; but a secret, treacherous wound is a perfect and unpardonable Apostacy. I remember a pretty analogue that *Bromiard* tells, A Fowler in a sharp frosty morning having taken many little birds for which he had long watched, began to take up his nets ; and nipping the birds on the head laid them down. A young thrush espying the tears trickling down his cheeks by the reason of the extreme

treime cold, said to her Mother, that certainly the man was very mercifull and compassionate that wept so bitterly over the calamity of the poor Birds. But her Mother told her more wisely, that she might better judge of the mans disposition by his hand then by his eye ; and if the hands do striketreacherously, he can never be admitted to friendship , who speaks fairly and weeps pittifully. Friendship is the greatest honesty and ingenuity in the world.

4. Never accuse thy friend, nor believe him that does ; if thou dost , thou hast broken the skin ; but he that is angry with every little fault breaks the bones of friendship ; and when we consider that in society

110 . *The measures and  
ciety and the accidents of every  
day, in which no man is con-  
stantly pleased or displeased  
with the same things ; we shall  
find reason to impute the  
change unto our selves ; and  
the emanations of the Sun are  
still glorious, when our eyes are  
sore : and we have no reason to  
be angry with an eternall light,  
because we haye a changeable  
and a mortall faculty. But how-  
ever, do not think thou didst  
contract alliance with an An-  
gel, when thou didst take thy  
friend into thy bosome ; he  
may be weak as well as thou  
art , and thou mayest need  
pardon as well as he, and*

μήποτε δια·συκεῖ περιφέτεν φίλον ἀρδί<sup>ρ</sup>  
λαλέωνς

Πεθόμενος χαλεπῆς Κύρρα στενβολίη.

Εἰτις ἀμερτωλῆσι φίλοι οὐκὶ πάντες

χολῶσθο

Οὐτοῦ δὲ ἀλλήλοις ἐγθυμίας οὐτε φίλοι.

Theog.

that man loves flattery more than friendship, who would not only have his friend, but all the contingencies of his friend to humour him.

5. Give thy friend counsel wisely and charitably, but leave him to his liberty whether he will follow thee or no: and be not angry if thy counsel be rejected: for, *advice is no Empire*, and he is not my friend that will be my Judge whether I will or no. *Neoptolemus* had never been honoured with the victory and spoiles of *Troy* if he had attended to the tears and counsel of *Lycomedes*, who being afraid to venture the young man,

man, faine would have had him sleep at home safe in his little Island. He that gives advice to his friend and *exacts obedience* to it, does not the kindnesse and ingenuity of a friend, but the office and pertnesse of a Schoolmaster.

6. Never be a Judge between thy friends in any matter where both set their hearts upon the victory : If strangers or enemies be litigants, what ever side thou favourest, thou gettest a friend, but when friends are the parties thou losest one.

7. Never comport thy self so, as that thy friend can be afraid of thee : for then the state of the relation alters when a new and troublesome passion supervenes. *ODERUNT quos METUUNT.* Perfect love casteth

casteth out feare, and no man is friend to a Tyrant ; but that friendship is Tyranny where the love is changed into fear, equality into empire, society into obedience; for then all my kindness to him also will he no better then flattery.

8. When you admonish your friend, let it be without bitterness ; when you chide him , let it be without reproch ; when you praise him, let it be with worthy purposes and for just causes, and in friendly measures ; too much of that is flattery , too little is envy ; if you doe it justly you teach him true measures : but when others praise him, rejoice, though they praise not thee, and remember that if thou esteemest his praise to be thy dispa-

disparagement, thou art envious, but neither just nor kind.

9. When all things else are equal preferre an old friend before a new. If thou meanest to spend thy friend, and make a gain of him till he be weary, thou wilt esteeme him as a beast of burden, the worse for his age ; But if thou esteemest him by noble measures, he will be better to thee by thy being used to him, by triall and experiance, by reciprocation of indearments, and an habituall worthiness. An old friend is like old wine, which when a man hath drunk, he doth not desire new, because he saith the old is better. But every old friend was new once ; and if he be worthy keep the new one till he become old.

10. After

10. After all this, treat thy friend nobly, love to be with him, do to him all the worthinesses of love and fair endearment, according to thy capacity and his ; Bear with his infirmities till they approch towards being criminal ; but never dissemble with him, never despise him, never leave him. \* Give him gifts and upbraid him not, † and refuse not his kindnesses, and be sure never to despise the smallness or the impropriety of

\* *Extra fortunam est quicquid donatur amici,  
Quas dederis solas semper habebis opes.*

Mart. l. 5. ep. 43.

Et tamen hoc vitiū, sed non leve, sit licet vnuū,  
Quod colit ingratas pauper amicitiias.  
Quis largitur opes veteri fidoq; sodali?

ep. 19.

† Non bellè quædam faciunt duo: sufficit unus  
Huic operi: si vis ut loquar ipse tace.  
Crede mibi quamvis ingentia Postume donec,  
Authoris pereunt garrulitate sui.      ep. 53.

them.

them. *Confirmatur amor beneficio accepto*: A gift (saith Solomon) fasteneth friendships; for as an eye that dwels long upon a star must de refreshed with lesser beauties and strengthened with greens and looking-glasses, lest the sight become amazed with too great a splendor; so must the love of friends sometimes be refreshed with material and low Caresses; lest by striving to be *too divine* it becomes *less humane*: It must be allowed its share of *both*: It is *humane* in giving pardon and fair construction, and openness and ingenuity, and keeping secrets; it hath *something* that is *divine*, because it is *beneficent*; but *much* because it is *eternal*.

T H E E N D.

TWO  
LETTERS  
TO  
PERSONS  
Changed in their  
RELIGION.

F

OWE -  
25.00

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840.00

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40.00

A Copy of the First Letter written to a Gentlewoman newly seduced to the Church of Rome.

M. B.



Was desirous of an opportunity in *London* to have discoursed with you concerning something of nearest concernment to you, but the multitude of my little affairs hindred me, and have brought upon you this trouble to read a long Letter, which yet I hope you will

F 2      be

be more willing to do, because it comes from one who hath a great respect to your person, and a very great charity to your soul: I must confesse I was on your behalf troubled when I heard you were fallen from the Communion of the Church of *England*, and entred into a voluntary, unnecessary schism, and departure from the Lawes of the King, and the Communion of those with whom you have always lived in charity, going against those Lawes in the defence and profession of which your Husband died, going from the Religion in which you were Baptized, in which for so many years, you lived piously and hoped for Heaven, and all this without any sufficient reason, without necessity or

or just scandall ministred to you ; and to aggravate all this, you did it in a time when the Church of *England* was persecuted, when she was marked with the Characterismes of her Lord, the marks of the Crosse of Jesus, that is, when she suffered for a holy cause and a holy conscience, when the Church of *England* was more glorious then at any time before, ; Even when she could shew more Martyrs and Confessors then any Church this day in Christendome, even then when a King died in the profession of her Religion, and thousands of Priests, learned and pious men suffered the spoiling of their goods rather then they would forsake one Article of so excellent a Religion; So that seriously

it is not easily to be imagined  
that any thing should move  
you, unlesse it be that which  
troubled the perverse Jewes,  
and the Heathen Greek, *Scan-  
dulum crueis*, the scandal of the  
Crosse; You stumbled at that  
Rock of offence, You left us  
because we were afflicted, less-  
ened in outward circumstances  
and wrapped in a cloud; but give  
me leave only to reminde you  
of that sad saying of the Scri-  
pture, that you may avoid the  
consequent of it; *They that  
fall on this stone shall be broken in  
pieces, but they on whom it shall  
fall shall be grinded to powder.*  
And if we should consider  
things but prudently, it is a  
great argument that the sons of  
our Church are very conscienc-  
tious and just in their perswa-  
sions,

fions, when it is evident, that we have no temporall end to serve, nothing but the great end of our souls, all our hopes of preferment are gone, all secular regards, only we still have truth on our sides, and we are not willing with the losse of truth to change from a persecuted to a prosperous Church, from a Reformed to a Church that will not be reformed; lest we give scandall to good people that suffer for a holy conscience, and weaken the hands of the afflicted; of which if you had been more carefull you would have remained much more innocent.

But I pray, give me leave to consider for you, because you in your change considered so little for your self, what fault,

what false doctrine, what wicked or dangerous proposition, what defect, what amisse did you find in the Doctrine and Liturgy and Discipline of the Church of *England*?

*For its doctrine,* It is certain it professes the belief of all that is written in the Old and New Testament, all that which is in the three Creeds, the Apostolical, the Nicene, and that of *Athanasius*, and whatsoever was decreed in the four General Councils, or in any other truly such, and whatsoever was condemned in these, our Church hath legally declared it to be Heresie. And upon these accounts above four whole ages of the Church went to Heaven ; they baptized all their Catechumens into this faith, their

their hopes of heaven was upon this and a good life, their Saints and Martyrs lived and died in this alone, they denied Communion to none that professed this faith. This is the Catholick faith, so saith the Creed of *Athaniasius*; and unlesse a company of men have power to alter the faith of God, whosoever live and die in this faith, are intirely *Catholick* and *Christian*. So that the Church of *England* hath the same faith without dispute that the Church had for 400 or 500 years, and therefore there could be nothing wanting here to saving faith, if we live according to our belief..

2. For the Liturgy of the Church of *England*, I shall not need to say much, because the

case will be very evident ; First, Because the disputers of the Church of *Rome* have not been very forward to object any thing against it, they cannot charge it with any evil : 2. Because for all the time of K. Ed. 6 and till the eleventh year of Queen *Elizabeth*, your people came to our Churches and prayed with us till the Bull of *Pius Quintus* came out upon temporal regards, and made a Schism by forbidding the Queens Subjects to pray as by Law was here appointed, though the prayers were good and holy, as themselves did believe. That Bull enjoyned Recusancy, and made that which was as an act of Rebellion, and Disobedience, & Schisme, to be the character of your Roman

man Catholikes. And after this, what can be supposed wanting in order to salvation? We have the Word of God, the Faith of the Apostles, the Creeds of the Primitive Church, the Articles of the four first generall Councils, a holy Liturgy, excellent Prayers, perfect Sacraments, Faith and Repentance, the ten Commandements, and the Sermons of Christ, and all the precepts and counsels of the Gospel; We teach the necessity of good works, and require and strictly exact the severity of a holy life; We live in obedience to God, and are ready to die for him, and doe so when he requires us so to doe; We speak honour of his most holy Name, we worship him at the mention of his Name, we confesse his.

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Attributes, we love his Servants, we pray for all men, we love all Christians, even our most erring Brethren, we confesse our sinnes to God and to our Brethren whom we have offended, and to Gods Ministers in cases of Scandal, or of a troubled Conscience, We communicate often, we are enjoyned to receive the holy Sacrament thrice every year at least; Our Priests absolve the penitent, our Bishops ordain Priests, and confirm baptized persons, and blesse their people and intercede for them; and what could here be wanting to Salvation? what necessity forced you from us? I dare not suspect it was a temporal regard that drew you away, but I am sure it could be no spirituall.

But

But now that I have told you, and made you to consider from whence you went, give me leave to represent to you, and tell you whither you are gone, that you may understand the nature and conditions of your change: For doe not think your self safe, because they tell you that you are come to the Church; You are indeed gone from one Church to another, from a better to a worse, as will appear in the induction, the particulars of which before I reckon, give me leave to give you this advice; if you mean in this affair to understand what you do, it were better you enquired what your Religion is, then what your Church is; for that which is a true Religion to day,

day, will be so to morrow and for ever; but that which is a holy Church to day, may be heretical at the next change, or may betray her trust, or obtrude new Articles in contradiction to the old, or by new interpretations may elude ancient truths, or may change your Creed, or may pretend to be the Spouse of Christ when she is idolatrous, that is, adulterous to God: Your Religion is that which you must, and therefore may competently understand; You must live in it, and grow in it, and govern all the actions of your life by it; and in all questions concerning the Church, you are to choose your Church by the Religion, and therefore this ought first and last to be enquired after. Whether the

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Romane Church be the Catholique Church, must depend upon so many uncertain enquiries, is offered to be proved by so long, so tedious a method, hath in it so many intrigues and Labyrinths of Question, and is (like a long line) so impossible to be perfectly strait, and to have no declination in it when it is held by such a hand as yours, that unlesse it be by material enquiries into the Articles of the Religion, you can never hope to have just grounds of confidence. In the mean time you can consider this ; if the Roman Church were the Catholike, that is, so as to exclude all that are not of her communion, then the Greek Churches had as good turn Turks as remain damned Christians, and all that are

are in the communion of all the other Patriarchal Churches in Christendome, must also perish like Heathens, which thing before any man can beleeve, he must have put off all reason, and all modesty, and all charity; And who can with any probability think that *the Communion of Saints* in the Creed is nothing but the *Communion of Roman Subjects*, and the Article of the Catholike Church was made up to disspark the inclosures of *Ferusalem*, but to turn them into the pale of *Rome*, and the Church is as limited as ever it was, save onely that the Synagogue is translated to *Rome*, which I think you will easily beleeve was a Proposition the Apostles understood not. But though it be hard to

to trust to it, it is also so hard to prove it, that you shall never be able to understand the measures of that question, and therefore your salvation can never depend upon it. For no good or wise person can beleeve that God hath tyed our Salvation to impossible measures, or bound us to an Article that is not by us cognoscible, or intends to have us conducted by that which we cannot understand, and when you shall know that Learned men, even of the Romane party are not agreed concerning the Catholique Church that is infallibly to guide you, some saying that it is the virtual Church, that is, the Pope; some, that it is the representative Church, that is, a Coun-

Council ; Some, that it is the Pope and the Council, the virtual Church and the representative Church together; Some, that neither of these, nor both together are infallible; but one-ly, the essentiall Church, or the diffusive Church is the Catholique , from whom we must at no hand dissent ; you will quickly find your self in a wood, and uncertain whether you have more then a word in exchange for your soul , when you are told you are in the Catholique Church. But I will tell you what you may understand, and see, and feel , something that your self can tell whether I say true or no concerning it. You are now gone to a Church that protects it self by arts o t subtilty and arms , by vioience and per-

persecuting all that are not of their minds, to a Church in which you are to be a Subject of the King so long as it pleases the Pope: In which you may be absolved from your Vows made to God, your Oathes to the King, your Promises to Men, your duty to your Parents in some cases: A Church in which men pray to God and to Saints in the same Form of words in which they pray to God, as you may see in the Offices of Saints, and particularly of our Lady: a Church in which men are taught by most of the principal Leaders to worship Images with the same worship with which they worship God and Christ, or him or her whose Image it is, and in which they usually picture God  
the

the Father , and the holy Trinity, to the great dishonour of that sacred mysterie, against the doctrine and practice of the Primitive Church, against the expresse doctrine of Scripture, against the honour of a Divine Attribute ; I mean , the immensity and spirituality of the Divine Nature ; You are gone to a Church that pretends to be Infallible, and yet is infinitely deceived in many particulars, and yet endures no contradiction, and is impatient her children should enquire into any thing her Priests obtrude. You are gone from receiving the whole Sacrament to receive it but half ; from Christs Institution to a humane invenion, from Scripture to uncertain Traditions , and from

from ancient Traditions to new pretences, from prayers which ye understood to prayers which ye understand not, from confidence in God to rely upon creatures, from intire dependence upon inward acts to a dangerous temptation of resting too much in outward ministeries, in the externall work of Sacraments and of Sacramentals: You are gone from a Church whose worshipping is simple, Christian and Apostolical, to a Church where mens consciences are loaden with a burden of Ceremonies greater then that in the dayes of the Jewish Religion (for the Ceremonial of the Church of *Rome* is a great Book in Folio) greater I say then all the Ceremonies of

of the Jews contained in *Leviticus*, &c. You are gone from a Church where you were exhorted to read the Word of God, the holy Scriptures from whence you found instruction, institution, comfort, reproof, a treasure of all excellencies, to a Church that seals up that fountain from you, and gives you drink by drops out of such Cisterns as they first make, and then stain, and then reach out: and if it be told you that some men abuse Scripture, it is true, for if your Priests had not abused Scripture, they could not thus have abused you, but there is no necessity they should, and you need not, unlesse you list; any more then you need to abuse the Sacraments or decrees of the Church, or the messages of

of your friend, or the Letters you receive, or the Laws of the Land, all which are liable to be abused by evil persons, but not by good people and modest understandings. It is now become a part of your Religion to be ignorant, to walk in blindness, to believe the man that hears your Confessions, to hear none but him, not to hear God speaking but by him, and so you are liable to be abused by him, as he please, without remedy. You are gone from us, where you were onely taught to worship God through Jesus Christ, and now you are taught to worship Saints and Angels with a worship at least dangerous, and in some things proper to God; for your Church worships the Virgin *Mary* with burning incense and

and candles to her, and you give her presents, which by the consent of all Nations used to be esteemed a worship peculiar to God, and it is the same thing which was condemned for Heresie in the *Collyridians*, who offered a Cake to the Virgin *Mary*: A Candle and a Cake make no difference in the worship; and your joyning God and the Saints in your worship and devotions, is like the device of them that fought for King and Parliament, the latter destroys the former. I will trouble you with no more particulars, because if these move you not to consider better, nothing can.

But yet I have two things more to adde of another nature, one of which at least may pre-

prevail upon you, whom I suppose to have a tender and a religious Conscience.

The first is, That all the points of difference between us and your Church are such as do evidently serve the ends of covetousnesse and ambition, of power and riches, and so stand vehemently suspected of design, and art, rather then truth of the Article and designs upon Heaven. I instance in the Popes power over Princes and all the world; his power of dispensation, The exemption of the Clergy from jurisdiction of Princes, The doctrine of Purgatory and Indulgences which was once made means to raise a portion for a Lady, the Neece of Pope *Leo* the tenth; The Priests power advanced beyond

authority of any warrant from Scripture, a doctrine apt to bring absolute obedience to the Papacy; but because this is possibly too nice for you to suspect or consider, that which I am sure ought to move you is this.

That you are gone to a Religion in which though through Gods grace prevailing over the follies of men, there are I hope, and charitably suppose many pious men that love God, and live good lives, yet there are very many doctrines taught by your men, which are very ill Friends to a good life. I instance in your Indulgences and pardons, In which vicious men put a great confidence, and rely greatly upon them. The doctrine of Purgatory which gives coun-

countenance to a sort of Christians who live half to God and half to the world, and for them this doctrine hath found out a way that they may go to Hell and to Heaven too. The Doctrine that the Priests absolute-  
on can turn a trifling repen-tance into a perfect and a good, and that suddenly too, and at any time, even on our death-bed, or the minute before your death, is a dangerous heap of falsehoods, and gives licence to wicked people, and teaches men to reconcile a wicked debauched life, with the hopes of Heaven. And then for penances and temporal satisfaction, which might seem to be as a plank after the shipwreck of the duty of Repentance, to keep men in awe, and to preserve them from

sinking in an Ocean of Impiety, it comes to just nothing by your doctrine ; for there are so many easie wayes of Indulgences and getting Pardons, so many con-fraternities, stations, privileged Altars, little Offices, *Agnus Dei's*, amulets, hallowed devices, swords, roses, hats, Churchyards, and the fountain of these annexed indulgences the Pope himself, and his power of granting what, and when, and to whom he list, that he is a very unfortunate man that needs to smart with penances ; and after all, he may choose to suffer any at all, for he may pay them in Purgatory if he please, and he may come out of Purgatory upon reasonable terms, in case he should think it fit to go thither ; So that all

the whole duty of *Repentance* seems to be destroyed with devices of men that seek power and gain, and find error and folly; insomuch that if I had a mind to live an evil Life, and yet hope for Heaven at last, I would be of your religion above any in the world.

But I forget I am writing a Letter: I shall therefore desire you to consider upon the premises, which is the safer way. For surely it is lawfull for a man to serve God without Images; but that to worship Images is lawfull, is not so sure. It is lawfull to pray to God alone, to confess him to be true, and every man a liar, to call no man Master upon Earth, but to relie upon God teaching us; But it is at least hugely disputable

and not at all certain that any man, or society of men can be infallible, that we may put our trust in Saints, in certain extraordinary Images, or burne Incense and offer consumptive oblations to the Virgin *Mary*, or make vows to persons, of whose state, or place, or capacities, or condition we have no certain revelation: we are sure we doe well when in the holy Communion we worship God and Jesus Christ our Saviour, but they who also worship what seems to be bread, are put to strange shifts to make themselves believe it to be lawfull. It is certainly lawfull to believe what we see and feel; but it is an unnaturall thing upon pretence of faith to disbelieve our eyes, when our sense and our faith

faith can better be reconciled, as it is in the question of the Reall presence, as it is taught by the Church of *England*.

So that unlesse you mean to prefer a danger before safety, temptation to unholinesse before a severe and a holy religion, unlesse you mean to lose the benefit of your prayers by praying what you perceive not, and the benefit of the Sacrament in great degrees by falling from Christ's institution, and taking half instead of all; unlesse you desire to provoke God to jealousie by Images, and Man to jealousie in professing a Religion in which you may in many cases have leave to forfeit your faith and lawfull trust, unlesse you will still continue to give scandall to those

good people with whom you have lived in a common Religion, and weaken the hearts of Gods afflicted ones, unlesse you will choose a Catechism without the second Commandment, and a Faith that grows bigger or lesse as men please, and a Hope that in many degrees relies on men and vain confidences, and a Charity that damns all the world but your selves, unlesse you will doe all this, that is, suffer an abuse in your Prayers, in the Sacrament, in the Commandments, in Faith, in Hope, in Charity, in the Communion of Saints, and your duty to your Supreme, yon must return to the bosome of your Mother the Church of ENGLAND from whence you have fallen, rather weak-

weakly then maliciously, and I doubt not but you will find the Comfort of it all your Life, and in the Day of your Death, and in the Day of Judgment. If you will not, yet I have freed mine own soule, and done an act of Duty and Charity, which at least you are bound to take kindly if you will not entertain it obediently.

Now let me adde this, that although most of these objections are such things which are the open and avowed doctrines or practices of your Church, and need not to be proved as being either notorious or confessed; yet if any of your Guides shall seem to question any thing of it, I will bind my selfe to verifie it to a

tittle, and in that sense too  
which I intend them, that is,  
so as to be an objection obli-  
ging you to return, under the  
pain of folly or heresie, or dis-  
obedience, according to the sub-  
iect matter. And though I have  
propounded these things now  
to your consideration, yet if it  
be desired I shall represent  
them to your eye, so that even  
your self shall be able to give  
sentence in the behalf of truth.  
In the mean time give me leave  
to tell you of how much folly  
you are guilty in being moved  
by such mock-arguments as  
your men use when they meet  
with women and tender con-  
sciences and weaker understan-  
dings.

The first is ; where was your  
Church before *Luther* ? Now if  
you

you had called upon them to speak something against your religion from Scripture, or right reason, or Universal Tradition, you had been secure as a Tortoise in her shell ; a cart pressed with sheavs could not haye oppressed your cause or person ; though you had confessed you understood nothing of the mysteries of succession doctrinal or personall. For if we can make it appeare that our religion was that which Christ and his Apostles taught, let the truth suffer what eclipses or prejudices can be supposed, let it be hid like the holy fire in the captivity, yet what Christ and his Apostles taught us is eternally true, and shall by some means or other be conveyed to us ; even the enemies of truth have been

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conservators of that truth by which we can confute their errors. But if you still aske where it was before *Luther*? I answer it was there where it was after ; even in the Scriptures of the Old and New Testament ; and I know no warrant for any other religion ; and if you will expect I should shew any society of men who professed all the doctrines which are now expressed in the confession of the Church of *Eng-*  
*land* ; I shall tell you it is unreasonable ; because some of our truths are now brought into our publick confessions that they might be oppos'd against your errors ; before the occasion of which there was no need of any such confessions, till you made many things necessa-

ry to be professed, which are not lawfull to be believed. For if we believe your superinduc'd follies we shall do unreasonably, unconscionably, and wickedly; but the questions themselves are so useleffe abstracting from the accidental necessity which your follies have brought upon us, that it had been happy if we had never heard of them more then the Saints and Martyrs did in the first ages of the Church; but because your Clergy have invaded the liberty of the Church, and multiplied the dangers of damnation, and pretend new necessities, and have introduc'd new articles, and affright the simple upon new pretensions, and slight the very institution and the Commands of Christ  
and

and of the Apostles, and invent new Sacramentals constituting Ceremonies of their own head, and promise grace along with the use of them, as if they were not Ministers but Lords of the Spirit, and teach for doctrines the commandments of men, and make void the Commandment of God by their tradition, and have made a strange body of Divinity, therefore it is necessary that we should immure our Faith by the refusal of such vain and superstitious dreams: but our faith was completed at first, it is no other then that which was delivered to the Saints, and can be no more for ever.

So that it is a foolish demand to require that we should shew before *Luther* a systeme of Articles

ticles declaring our sense in these questions : It was long before they were questions at all ; and when they were made questions, they remained so, a long time ; and when by their severall pieces they were determined, this part of the Church was oppressed with a violent power ; and when God gave opportunity, then the yoke was broken ; and this is the whole progresse of this affair. But if you will still insist upon it, then let the matter be put into equall ballances , and let them shew any Church whose confession of Faith was such as was obtruded upon you at *Trent* : and if your Religion be *Pius Quartus* his Creed at *Trent*, then we also have a question to ask, and that is, *Where was your Religion before Trent?* The

The Council of *Trent* determined that the souls departed before the day of Judgment enjoy the Beatificall Vision. It is certain this Article could not be shewn in the Confession of any of the ancient Churches; for most of the Fathers were of another opinion. But that which is the greatest offence of Christendome is not only that these doctrines which we say are false were yet affirmed, but that those things which the Church of God did always reject, or held as Uncertain, should be made Articles of Faith, and so become parts of your religion; and of these it is that I again ask the question which none of your side shall ever be able to answer for you, Where was your Religion before *Trent*? I could

could instance in many particulars ; but I shall name one to you, which because the thing of it self is of no great consequence, it will appear the more unreasonable and intolerable that your Church should adopt it into the things of necessary belief, especially since it was onely a matter of fact, and they took the false part too. For in the 21. Sess. Chap. 4. it is affirmed, That *although the holy Fathers did give the Sacrament of the Eucharist to Infants, yet they did it without any necessity of salvation* ; that is, they did not believe it necessary to their salvation, which is notoriously false, and the contrary is marked out with the black-lead of every man almost that reads their Works ; and yet your Council says

sayes this is fine *controversia credendum*; to be believed without all controverſie: and all Christians forbidden to believe or teach otherwise. So that here it is made an Article of Faith amongst you that a man shall neither believe his reason nor his eyes: and who can shew any confession of Faith in which all the *Trent* doctrine was professed and enjoyned under pain of damnation? and be-

*De potest.* before the Council of *Eccles.* *Constance*, the doctrine *conf. 12.* touching the Popes

power was so new, so decried, that as *Gerson* sayes he hardly should have escaped the note of Heresie that would have said so much as was there defined: so that in that Article which now makes a great part of your be-

belief, where was your Religion before the Council of *Constance*? and it is notorious that your Council of *Constance* determined the doctrine of the half communion with a *Non obstante* to Christ's institution, that is, with a defiance to it, or a noted, observed neglect of it, and with a profession it was otherwise in the Primitive Church. Where then was your Religion before *John Hus* and *Hierom of Prague* time, against whom that Council was convened? But by this instance it appears most certainly that your Church cannot shew her confessions immediately after Christ, and therefore if we could not shew ours immediately before *Luther*, it were not halfe so much; for since you receded from Christ's

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Doctrine we might well recede from yours ; and it matters not who or how many or how long they professed your doctrine, if neither Christ nor his Apostles did teach it : so that if these Articles constitute your Church, your Church was invisible at the first, and if ours was invisible afterwards it matters not ; *For yours was invisible in the dayes of light, and ours was invisible in the dayes of darkness.* For our Church was alwayes visible in the reflections of Scripture, and he that had his eyes of faith and reason might easily have seen these truths all the way which constitute our Church. But I adde yet farther, that our Church before *Luther* was there where your Church was, in the same place

place and in the same persons ;  
for divers of the errors which  
have been amongst us reformed,  
were not the constituent Arti-  
cles of your Church before *Lut-  
thers* time ; for before the last  
Councils of your Church a man  
might have been of your Com-  
munion upon easier terms ; and  
Indulgences were indeed a pra-  
ctice, but no Article of Faith be-  
fore your men made it so, and  
that very lately , and so were  
many other things besides. So  
that although your men cozen  
the credulous and the simple by  
calling yours *The old Religion*,  
yet the difference is vast be-  
tween Truth and their affirma-  
tive, even as much as between  
old Errors and new Articles.  
For although Ignorance and Su-  
perstition had prepared the oare,  
yet

yet the Councils of *Constance* and *Basil*, and *Trent* especially, were the forges and the mint.

Lastly, if your men had not by all the vile and violent arts of the world stopped the mouths of dissenters, the question would quickly have been answered, or our Articles would have been so confessed, so owned and so publick, that the question could never have been asked; but in despite of all opposition, there were great numbers of professors who did protest and profess and practise our doctrines contrary to your Articles; as it is demonstrated by the Divines of Germany in *Illyricus* his *Catalogus testimoniū veritatis*, and in Bishop Mortons appeale.

But with your next objection  
you

you are better pleased, and your men make most noise with it. For you pretend that by our confession salvation may be had in your Church; but your men deny it to us; and therefore by the confession of both sides you may be safe, and there is no question concerning you; but of us there is great question, for none but our selves say that we can be saved.

I answer; 1. That salvation may be had in your Church, is it ever the truer because we say it? If it be not, it can add no confidence to you, for the proposition gets no strength by our affirmative. But if it be, then our authority is good or else our reason; and if either be, then we have more reason to be believed speaking of our selves,

selves ; because we are concerned to see that our selves may be in a state of hope ; and therefore we would not venture on this side if we had not greater reason to believe well of ourselves then of you. And therefore believe us when it is more likely that we have greater reason, because we have greater concernments, and therefore greater considerations.

2. As much charity as your men pretend us to speak of you, yet it is a clear case our hope of your salvation is so little that we dare not venture our selves on your side. The Burger of *Oldwater* being to passe a river in his journey to *Daventry*, bad his man try the ford ; telling him he hoped he should not be drowned, for though he was afraid

fraid the River was too deep, ye he thought his horse would carry him out, or at least, the boats would fetch him off. Such a confidence we may have of you, but you will find that but little warranty, if you remember how great an interest it is that you venture.

3. It would be remembred that though the best ground of your hope is not the goodnesse of your own faith, but the greatnessse of our charity; yet we that charitably hope well of you, have a fulnesse of assurance of the truth and certainty of our own way; and however you can please your selves with Images of things as having no firm footing for your trifling confidence, yet you can never with your tricks outface us of

just and firm adherencies; and if you were not empty of supports, and greedy of bulrushes snatching at any thing to support your sinking cause, you would with fear and trembling consider the direct dangers which we demonstrate to you to be in your religion rather than flatter yourselves with collateral, weak, and deceitful hopes of accidental possibilities, that some of you may escape.

4. If we be more charitable to you than you are to us, acknowledge in us the beauty and essential form of Christian Religion; be sure you love as well as make use of our charity; but if you make our charity an argument against us, remember that you render us evil in exchange

change for good ; and let it be no brag to you that you have got that charity to us ; for therefore the Donatists were condemned for Hereticks and Schismaticks because they damn'd all the world, and affor-ded no charity to any that was not of their Communion.

5. But that our charity may be such indeed, that is, that it may do you a real benefit, and not turn into Wormwood and Colliquintida, I pray take no-dice in what sense it is that we allow salvation may possibly be had in your Church. We war-rant it not to any, we only hope it for some, we allow it to them as to the Sadduces in the Law, and to the Corinthians in the Gospel who denied the resur-rection ; that is, till they were

sufficiently instructed, and competently convinced, and had time and powers to out-wear their prejudices and the impresses of their education and long perswasion. But to them amongst you who can and do consider and yet determine for error and interest, we have a greater charity, even so much as to labour and pray for their conversion, but not so much fondnesse as to flatter them into boldnesse and pertinacious adherencies to matters of so great danger.

6. But in all this affair though your men are very bold with God, and leap into his judgment-seat before him, and give wild sentences concerning the salvation of your own party and the damnation of all that disagree,

agree, yet that which is our charity to you, is indeed the fear of God, and the reverence of his judgments; we do not say that all Papists are certainly damn'd; we wish and desire vehemently that none of you may perish; but then this charity of judgment relates not to you, or is derived from any probability which we see in your doctrines that differ from ours; but because we know not what rate and value God puts upon the article; It concerns neither you nor us to say, this or that man shall be damn'd for his opinion; for besides that this is a bold intrusion into that secret of God which shall not be opened till the day of judgment, and besides that we know not what allayes and

abatements are to be made by the good meaning & the ignorance of the man ; all that can concern us is to tell you that you are in error , that you depart from Scripture, that you exercise tyranny over souls, that you leave the Divine institution , and prevaricate Gods Commandement, that you divide the Church without truth and without necessity, that you tie men to believe things under pain of damnation which cannot be made very probable much less certain ; and therefore that you sin against God and are in danger of his eternal displeasure ; but in giving the finall sentence as we have no more to do then your men have, yet so we refuse to follow your evil example ; and we follow the glorious

glorious precedent of our Blessed Lord ; who decreed and declared against the crime, but not against the Criminal before the day. He that does this, or that, is in danger of the Council, or in danger of judgment, or liable and obnoxious to the danger of hell fire ; so we say of your greatest errors ; they put you in the danger of perishing ; but that you shall or shall not perish, we leave it to your Judge ; and if you call this charity, it is well, I am sure it is piety and the fear of God.

7. Whether you may be saved, or whether you shall be damned for your errors, does neither depend upon our affirmative nor your negative, but according to the rate and value which God sets upon things.

Whatever we talk, things are as they are, not as we dispute, or grant, or hope ; and therefore it were well if your men would leave abusing you and themselves with these little arts of indirect support. For many men that are warranted, yet do eternally perish, and you in your Church damne millions who I doubt not shall reign with Jesus eternally in the Heavens.

8. I wish you would consider, that if any of our men say salvation may be had in your Church, it is not for the goodnesse of your new propositions, but onely because you doe keep so much of that which is our Religion, that upon the confidence of that we hope well concerning you. And we  
doe

doe not hope any thing at all  
that is good of you or your Re-  
ligion as it distinguishes from  
us and ours: we hope that the  
good which you have common  
with us may obtain pardon di-  
rectly or indirectly, or may be  
an antidote of the venome, and  
an amulet against the danger of  
your very great errors, so that  
if you can derive any confi-  
dence from our concession,  
you must remember where it  
takes root; not upon any thing  
of yours, but wholly upon the  
excellency of ours; you are  
not at all safe, or warranted for  
being Papists, but we hope well  
of some of you, for having so  
much of the Protestant: and if  
that wil doe you any good, pro-  
ceed in it, and follow it whi-  
thersoever it leads you.

9. The safety that you dream of which we say to be on your side, is nothing of allowance or warranty, but a hope that is collateral, indirect and relative ; we doe not say any thing whereby you can conclude yours to be safer then ours, for it is not safe at all, but extremely dangerous ; we affirm those errors in themselves to be damnable, some to contain in them Impiety, some to have Sacrilege, some Idolatry, some Superstition , some practices to be conjuring and charming and very like to Witchcraft, as in your hallowing of Water, and baptizing Bels, and exorcizing Demoniacks ; and what safety there can be in these, or what you can fancy we should allow to you, I suppose

pose you need not boast of. Now because we hope some are saved amongst you, you must not conclude yours to be safe; for our hope relies upon this. There are many of your propositions in which we differ from you, that thousands amongst you understand and know nothing of, it is to them as if they were not, it is to them now as it was before the Council, they hear not of it. And though your Priests have taken a course that the most ignorant do practise some of your abominations most grossely, yet we hope this will not be laid upon them who (as S. Austin's expression is) *cantâ sollicitudine* *quarunt veritatem; corrigi parati* *cum invenerint* :: do according as they are able warily and diligently

ligently seek for truth, and are ready to follow it when they find it ; men who live good lives , and repent of all their evils known and unknown. Now if we are not deceived in our hopes, these men shall joyce in the eternall goodnesse of God which prevailes over the malice of them that misguide you ; but if we be deceived in our hopes of you, your guides have abus'd you , and the blind leaders of the blind will fall together. For,

10. If you will have the secret of this whole affair, this it is. The hopes we have of any of you, (as it is known) principally relies upon the hopes of your repentance. Now we say that a man may repent of an error which he knowes not of;

as

as he that prayes heartily for the pardon of all his sins and errors known and unknown ; by his generall repentance may obtain many degrees and instances of mercy. Now thus much also your men allow to us ; these who live well, and die in a true though but general repentance of their sins and errors even amongst us your best and wisest men pronounce to be in a saveable condition. Here then we are equal, and we are as safe by your confession as you are by ours. But because there are some Bigots of your faction fierce and fiery who say that a general repentance will not serve our turns, but it must be a particular renunciation of Protestantcy ; these men deny not only to us but to themselves

selves too, all that comfort which they derive from our Concession, and indeed which they can hope for from the mercies of God. For be you sure we think as ill of your errors as you can suppose of our Articles; and therefore if for errors (be they on which side it chances) a generall repentance will not serve the turn without an actuall dereliction, then flatter not your selves by any thing of our kindnesse to your party; for you must have a particular if a generall be not sufficient. But if it be sufficient for you, it is so for us, in case we be in error as your men suppose us; but if it will not suffice us for remedy to those errors you charge us with, neither will it suffice you; for the case must needs

needs be equall as to the value of repentance and malignity of the error: and therefore these men condemn themselves and will not allow us to hope well of them ; but if they will allow us to hope, it must be by affirming the value of a generall re-pentance ; and if they allow that, they must hope as well of ours as we of theirs : but if they deny it to us, they deny it to themselves, and then they can no more brag of any thing of our concession. This onely I adde to this consideration ; that your men doe not, cannot charge upō us any doctrine that is in its matter and effect impious ; there is nothing positive in our doctrine , but is either true or innocent, but we are accus'd for denying your super-  
stru-

structures: ours therefore (if we be deceived) is but like a sin of omission; yours are sins of commission in case you are in the wrong (as we believe you to be) and therefore you must needs be in the greater danger then we can be supposed, by how much sins of omission are lesse then sins of commission.

III. Your very way of arguing from our charity is a very fallacy and a trick that must needs deceive you if you rely upon it. For whereas your men argue thus: The Protestants say we Papists may be saved; and so say we too: but we Papists say that you Protestants cannot, therefore it is safest to be a Papist; consider that of this argument if it shall be accepted, any bold heretick can make

make use, against any modest Christian of a true perswasion. For, if he can but out-face the modesty of the good man, and tell him he shall be damn'd ; unlesse that modest man say as much of him, you see impudence shal get the better of the day. But it is thus in every error. Fifteen Bishops of *Jerusalem* in immediate succession were circumcised, believing it to be necessary so to be : with these other Christian Churches who were of the uncircumcision did communicate : Suppose now that these Bishops had not onely thought it necessary for themselves but for others too ; this argument you see was ready : you of the uncircumcision who doe communicate with us, think that we may be saved though.

though we are circumcised, but we doe not think that you who are not circumcised can be saved, therefore it is the safest way to be circumcised : I suppose you would not have thought their argument good, neither would you have had your children circumcised. But this argument may serve the Presbyterians as well as the Papists. We are indeed very kind to them in our sentences concerning their salvation ; and they are many of them as unkind to us ; If they should argue so as you doe, and say, you Episcopall men think we Presbyterians though in errors can be saved , and we say so too ; but we think you Episcopal men are Enemies of the Kingdome of Jesus Christ ; and there-

therefore we think you in a  
damnable condition, therefore  
it is safer to be a Presbyterian;  
I know not what your men  
would think of the argument  
in their hands, I am sure we had  
reason to complain that we are  
used very ill on both hands for  
no other cause but because we  
are charitable. But it is not our  
case alone; but the old Catho-  
licks were used just so by the  
Donatists in this very argu-  
ment, as we are used by your  
men. The Donatists were so  
fierce against the Catholicks,  
that they would re-baptize all  
them who came to their Chur-  
ches from the other: But the  
Catholicks, as knowing the  
Donatists did give right Ba-  
ptisme, admitted their Con-  
verts to Repentance, but did  
not

not re-baptize them. Upon this score, the Donatists triumphed, saying, You Catholicks confess our Baptisme to be good, and so say we: But we Donatists deny your Baptisme to be good; therefore it is safer to be of our side then yours. Now what should the Catholicks say or doe? Should they lie for God and for Religion, and to serve the ends of Truth say the Donatists Baptisme was not good? That they ought not. Should they damne all the Donatists, and make the rent wider? It was too great already. What then? They were quiet, and knew that the Donatists sought advantages by their own fiercenesse, and trampled upon the others charity; but so they hardened themselves in error, and

and became evill, because the others were good.

I shall trouble you no further now, but desire you to consider of these things with as much caution, as they were written with charity.

Till I hear from you, I shall pray to God to open your heart and your understanding, that you may return from whence you are fallen, and repent, and do your first wo.k. Which that you may doe, is the hearty desire of

*Your very affectionate  
Friend and Servant,*

JER: TAYLOR.

*The*

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মনোবিজয়

•RONYAT: 11

10

The Second Letter :  
Written to a Person  
newly converted to  
the Church of Eng-  
land.

MADAM,

I Blesse GOD I am safely ar-  
rived where I desired to be  
after my unwilling depar-  
ture from the place of your a-  
bode and danger : And now be-  
cause I can have no other ex-  
pression of my tenderness, I  
account that I have a treble  
Obligation to signifie it by my  
care of your biggest and eter-  
nal

nall interest. And because it hath pleased God to make me an Instrument of making you to understand in some fair measure the excellencies of a true and holy Religion, and that I have pointed out such follies and errours in the Roman Church, at which your understanding being forward and pregnant, did of it self start as at imperfect ill-looking Propositions, give me leave to doe that now which is the purpose of my Charity, that is, teach you to turn this to the advantage of a holy life, that you may not only be changed but converted. For the Church of *England* whither you are now come is not in condition to boast her self in the reputation of changing the opinion of a single

singel person, though never so excellent; She hath no temporall ends to serve which must stand upon fame and noyses; all that she can design, is to serve God, to advance the honour of the Lord, and the good of souls, and to rejoice in the Croffe of Christ.

First, Therefore I desire you to remember that as now you are taught to pray both publickly and privately, in a Lan-  
guage understood, so it is inten-  
ded your affections should be forward, in proportion to the advantages which your prayer hath in the understanding part.  
For though you have been of-  
ten told and have heard, that ignorance is the Mother of de-  
votion, you will find that the proposition is unnaturall and a-

gainst common sense and ex-  
perience ; because it is impossi-  
ble to desire that of which we  
know nothing, unlesse the de-  
sire it self be fantasticall and  
illusiv: it is necessary that in  
the same proportion in which  
we understand any good thing,  
in the same we shall also desire  
it, and the more particular and  
minute your notices are, the  
more passionate and materiall  
also your affections will be to-  
wards it ; and if they be good  
things for which we are taught  
to pray, the more you know  
them the more reason you have  
to love them ; It is monstrous  
to think that devotion, that is,  
passionate desires of religious  
things, and the earnest prose-  
cutions of them should be pro-  
duced by any thing of ignorance  
or

or less perfect notices in any sense. Since therefore you are taught to pray, so that your understanding is the præcentor or the Master of the Quire, and you know what you say ; your desires are made humane, religious, expresse, materiall (for these are the advantages of prayers and Liturgies well understood) be pleased also to remember, that now if you be not also passionate and devout for the things you mention, you will want the Spirit of prayer, and be more inexcusable then before. In many of your prayers before (especially the publique) you heard a voice but saw and perceived nothing of the sense, and what you understood of it was like the man in the Gospel that was

half blind, he saw men walking like Trees, and so you possibly might perceive the meaning of it in generall; You knew when they came to the Epistle, when to the Gospel, when the Introit, when the Pax, when any of the other more generall periods were; but you could have nothing of the Spirit of prayer, that is, nothing of the devotion and the holy affections to the particular excellencies which could or ought there to have been represented, but now you are taught how you may be really devout, it is made facil and easie, and there can want nothing but your consent and observation.

2. Whereas now you are taken off from all humane confidences, from relying wholly and

and almost ultimately upon the Priests power and exten-  
nall act, from reckoning pray-  
ers by numbers, from forms  
and out-sides, you are not to  
think that the Priests power  
is lesse, that the Sacraments  
are not effective, that your  
prayers may not be repeated  
frequently; but you are to re-  
member, that all outward  
things and Ceremonies, all Sa-  
craments and Institutions work  
their effect in the vertue of  
Christ, by some morall In-  
strument; The Priests in the  
Church of *England* can absolve  
you as much as the Roman  
Priests could fairly pretend;  
but then we teach that you  
must first be a penitent and a  
returning person, and our ab-  
solution does but manifest the

work of God ; and comfort and instruct your Conscience, direct and manage it ; You shall be absolved here, but not unlesse you live an holy life ; So that in this you will find no change but to the advantage of a strict life ; we will not flatter you and cozen your dear soul by pretended mysteries, but we so order our discourses and directions that all our ministrations may be really effective, and when you receive the holy Sacrament of the Eucharist, or the Lords Supper , it does more good here then they doe there, because if they consecrate ritely, yet they doe not communicate you fully ; and if they offer the whole representative Sacrifice, yet they doe not give you the whole

whole Sacrament ; onely we enjoyn that you come with so much holinesse, that the grace of God in your heart may be the principall, and the Sacra-  
ment in our hands may be the ministring and assisting part : we doe not promise great ef-  
fects to easie trifling disposi-  
tions, because we would not deceive, but really procure to you great effects ; and there-  
fore you are now to come to our offices with the same ex-  
pectations as before, of pardon,  
of grace, of sanctification ; but you must doe something more  
of the work your self, that we may not doe lesse in effect  
then you have in your expecta-  
tion ; We will not to advance the reputation of our power de-  
ceive you into a less blessing.

3. Be carefull that you doe  
not flatter your self , that in  
our Communion you may have  
more ease and liberty of life ;  
for though I know your pious  
soul desires passionately to  
please God and to live religi-  
ously, yet I ought to be care-  
full to prevent a temptation,  
lest it at any time should dis-  
compose your severity : There-  
fore as to confession to a Priest  
(which how it is usually practi-  
sed amongst the Roman party,  
your self can very well account,  
and you have complain'd sadly,  
that it is made an ordinary act,  
easie and transient, sometime  
matter of temptation , often-  
times impertinent, but) sup-  
pose it free from such scandal  
to which some mens folly did  
betray it, yet the same severity  
you'l

you'll find among us ; for though we will not tell a lye to help a sinner, and say that is necessary which is only appointed to make men doe themselves good, yet we advise and commend it, and doe all the work of souls to all those people that will be saved by all means ; to devout persons, that make Religion the businesse of their lives, and they that doe not so in the Churches of the Roman Communion, as they find but little advantage by peroidical confesssions, so they feel but little awfulnessse and severity by the injunction ; you must confess to God all your secret actions, you must advise with a holy man in all the affairs of your soul , you will be but an ill

friend to your self if you conceale from him the state of your spirituall affairs: We desire not to hear the circumstance of every sinne, but when matter of justice is concerned, or the nature of the sinne is changed, that is, when it ought to be made a Question ; and you will find that though the Church of *England* gives you much liberty from the bondage of innumerable Ceremonies and humane devices, yet in the matter of holinesse you will be tied to very great service, but such a service as is perfect freedome, that is, the service of God and the love of the holy Jesus, and a very strict religious life ; for we doe not promise heaven, but upon the same terms it is promised us,  
that

that is, *Repentance towards God and Faith in our Lord Jesus*: and as in faith we make no more to be necessary then what is made so in holy Scripture, so in the matter of Repentance we give you no easie devices, and suffer no lessening definitions of it, but oblige you to that strictnesse which is the condition of being saved, and so expressed to be by the infallible Word of God; but such as in the Church of *Rome* they doe not so much stand upon.

Madam, I am weary of my Journey, and although I did purpose to have spoken many things more, yet I desire that my not doing it may be laid upon the account of my weariness,

nesse, all that I shall adde to  
the maine busynesse is this.

4. Read the Scripture dili-  
gently, and with an humble  
spirit, and in it observe what  
is plain, and believe and live  
accordingly. Trouble not your-  
self with what is difficult, for  
in that your duty is not descri-  
bed.

5. Pray frequently, and ef-  
fectually; I had rather your  
prayers should be often then  
long. It was well said of Pe-  
trarch, *Magni verborum frane-  
uti decet cum superiore colloquen-  
tem.* When you speak to your  
superior, you ought to have a  
bridle upon your tongue, much  
more when you speak to God.  
I speak of what is decent in re-  
spect of our selves and our in-  
finite.

finite distances from God : but if love makes you speak, speak on, so shall your prayers be full of charity and devotion, *Nullus est amore superior, ille te cogit ad veniam, qui me ad multiloquium*; Love makes God to be our friend, and our approaches more united and acceptable; and therefore you may say to God, the same love which made me speak, will also move thee to hear and pardon: Love and devotion may enlarge your Letanies, but nothing else can, unlesse Authority does interpose.

6. Be curious not to communicate but with the true Sonnes of the Church of England, lest if you follow them that were amongst us, but are

are gone out from us, because they were not of us) you be offended and tempted to impute their follies to the Church of *England*.

7. Trouble your self with no controversies willingly, but how you may best please God by a strict and severe conversation.

8. If any Protestant live loosely, remember that he dishonours an excellent Religion, and that it may be no more laid upon the charge of our Church, than the ill lives of most Christians may upon the whole Religion.

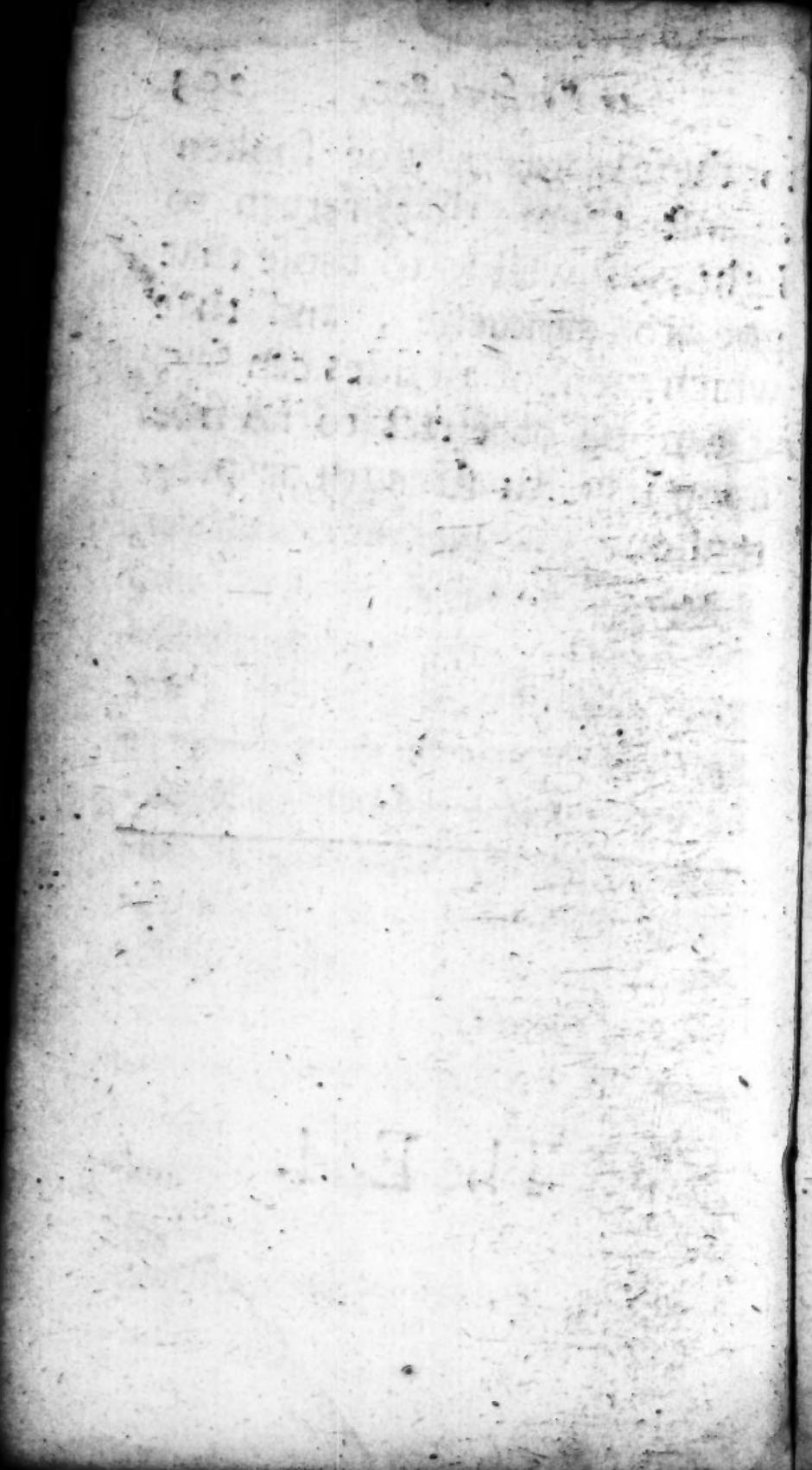
9. Let no man or woman affright you with declamations and scaring words of *Heretick*, and *Damnation*, and *Changeable*;

for

for these words may be spoken against them that return to light, as well as to those that goe to darknesse ; and that which men of all sides can say, it can be of effect to no side upon its own strength or pretension.

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The End.



## Post-script.

MADAM,

**I**F you shall think it fit that these papers passe further then your own eye and Closet, I desire they may be consig'd into the hands of my worthy friend Dr. Wedderburne: For I doe not only expose all my fickness to his cure, but I submit my weakneses to his censure, being as confident to find of him charity for what is pardonable, as remedy for what is curable: but indeed Madam I look upon that worthy man as an Idea of friendship, and if I had no other notices of Friendship or conversation to instruct me then his, it were sufficient: For what-

Post-script.

whatsoever I can say of Friend-  
ship, I can say of his, and as all  
that know him reckon him a-  
mongst the best Physicians, so I  
knew him worthy to be reckoned a-  
mongst the best friends.

---

A

A Catalogue of some Books  
Printed for R. Royston at the  
Angel in *Ivis-lane*, London.

I.

Books written by *H Hammond, D.D.*

**A** Paraphrase and Annotations upon all the Books of the New Test. in fol.

2. *The Practical Catechisme*, with other English Treatises of the same Author, in two vol. 4.

3. *Dissertationes quatuor, quibus Episcopatus Fura ex S. Scripturis & Primæva Antiquitate adstruuntur, contra sententiam D. Blondelii & aliorum.* in 4.

4. A Letter of Resolution of six Queries. in 12.

5. Of Schisme. A Defence of the Church of *Engl.* against the Exceptions of the Romanists. in 12.

6. Of

6. Of Fundamentals in a nation referring to practice. in 12.

7. *Paraphasis*, or seasonable exhortatory to all true sons of the Church of *England*. in 12.

8. A Collection of several Replies and Vindications, most of them in defence of the Church of *England*, lately published in three Volumes in 4.

9. A Review of the Paraphrase and Annotations on all the Books of the New Testament, with some additions and alterations, in 8.

¶ I.

Books and Sermons  
written by Fer: Taylor, D:D.  
vix.

E Niswells, A Course of Sermons for all the Sundayes of the Year ; together with a Discourse of the Divine Institution, Necessity, Sacrednesse and Separation of the Office Ministeriall, in *fol.*

2. The History of the Life and Death of the Ever-blessed Jesus Christ , second Edition, in *fol.*

3. The Rule and Exercises of Holy Living, in 12.

4. The Rule and Exercise of Holy Dying, in 12.

5. The Golden Grove, A Manual of daily Prayers

ted to the dayes of the Week,  
together with a short method  
of Peace and Holinesse, in 12.

6. The Doctrine and Pra-  
etice of Repentance rescued  
from Popular Errours, in a large  
8. Newly published.

7. A Collection of Polemi-  
cal and Moral Discourses, in fol.  
Newly published.

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*The Mysterie of Jesuitisme,  
discovered in certain Letters,  
Written upon occasion of the pre-  
sent differences at Sorbonne, be-  
tween the Jansenists and the Mo-  
linists. New.*

### III.

## Books written by M. Th: Pierce, Rector of Brington.

1. *The Sinner Impleaded in his own Court*, wherein are represented the great discouragements from Sinning, which the Sinner receiveth from Sin it self.
  2. A Correct Copy of some Notes concerning Gods Decrees, especially of Reprobation. The 2. Edition. Now at the Presse with some Additionals.
  3. The Divine Philanthropie defended.
  4. The Divine Verity defended.
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William M. Vining selected  
signature

18. 11. 1911. 10. 11. 1911.

10. The following table shows the number of hours worked by each employee.

222-2017-A-001

1961-2000 (1961-2000)

10. The following table gives the number of hours worked by each of the 1000 workers.

1-7-2023-21

100  
100

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19. *Leucosia* *leucostoma* *leucostoma* *leucostoma*

10. *Leucosia* *leucostoma* *leucostoma* *leucostoma* *leucostoma*

